The Congregationalist

Vol. CIX No. 11 March 13, 1924

Union Congregational Church at Jacksonville, Florida

See the article in this issue concerning Union Church.

The Congregationalist

Motion Picture Number

March 27th, 1924

Congregational Churches seem to have been pioneers in the idea of motion pictures in the church, especially for the Sunday evening and mid-week services. From every state we hear of the filling of empty pews and a revival of interest through the means of the film.

In our issue of March 27th we shall devote nearly the entire number to this new feature, carrying articles from pastors who have so successfully worked out the idea, how it was done and the results.

The motion picture has possibilities yet untouched. As a means for good it can carry a message as in no other way. Our editorial staff is glad to dip into this field, about which so little is known, and trust the issue will be interesting and instructive.

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The Editorial Outlook

Prohibition in Finland

THE only country in Europe having total Prohibition is Finland. In that country, by a law dated June 1, 1922, "all manufacture, import, sale, transport and storage of alcoholic liquors is forbidden, unless intended for medicinal, technical or scientific purposes." Only light beer containing less than two per cent. of alcohol is permitted. The Seventeenth International Congress against Alcoholism, meeting at Copenhagen last summer, appointed a committee to investigate the working of this law. One member of that committee, Dr. Arnold Holitscher, a Social-Democratic member of the Czechoslovakian Parliament, has written an account of his observations for the *Arbiter Zeitung* which is reproduced in translation in the *Living Age* (Feb. 16).

The situation, as described, differs somewhat from that in the United States, especially in the fact that the saloon as a social institution has never existed in Finland. "Public life is not founded on the public house or intimately associated with drinking. Public inns, beer cellars, bar-rooms, or public drinking places of any sort, are unknown." The Finlanders were already declared to be "the soberest people on earth." Nevertheless, there was drinking and drunkenness, and now there is Prohibition, and by some it is bitterly opposed. It is opposed by the Swedish portion of the population. It is opposed, also, by "the upper ten thousand" in the large cities, and by the large city newspapers and by a considerable proportion of the public officials. But Prohibition in Finland is favored by the working men and the peasantry. The Social-Democratic Party voted for it unanimously and now defends it. The labor unions favor it.

"Violation of the Prohibition law is considered on the same level as strike-breaking," a labor leader said to Dr. Holitscher. Nevertheless "the enforcement of Prohibition leaves much to be desired." It is difficult to prevent smuggling; in the coast cities "one can get as much liquor as one wants." In time, however, the law will prevail, in the judgment of Dr. Holitscher. "An overwhelming majority of the people favors the suppression of alcohol. Consequently Prohibition is bound to remain," he says, "and gradually people will become accustomed to it. In the course of time methods will be found to reduce the violations to an endurable limit."

The Ministry and the Christian Life

MR. PHILIP CABOT, whose article in the *Atlantic Monthly* on *The Conversion of a Sinner* recently attracted wide attention, in addressing certain fellow-Unitarian laymen the other day, made some interesting comment upon the important question of ministers leaving the ministry. Rightfully, in our judgment, he strongly combatted the opinion that prevails in some quarters that the minister who leaves the ministry after having been ordained is like a deserter from the army. Mr. Cabot said:

There is a tendency in the men who go into the ministry to stick when they should not. The roads in and out are not quite so easy as they are in other lines. This is a great disadvantage. A man may go into any other business, try it a little while, find that he is not fitted for it and go into another line. No man can tell what his qualifications for his best work are without experimenting. He can carry the process of experimentation too far, but he should not settle down to something for which he is not fitted.

We should go further in saying that at every stage of a minister's life the question of his greatest usefulness and the best fulfilment of his moral obligations should guide his course. The ordination to the Christian way of living is the primary thing in any man's life. We have done much to abolish the distinction between the sacred and the secular in Christian thought and outlook. No man who has put the proper thought and training into preparation for the Christian ministry will lightly surrender that calling if his labors be approved, but the fact that

any man reconsiders his choice or finds the leadership of God back into business, or into any other calling, should not imply any discredit or lack of consecration. These things are matters that are between each man and God, and men must respect one another in the exercise of judgment and conscience.

The Question of Salaries

ONE thing that Mr. Cabot said, if correctly reported, would evoke a strong and a just protest. In discussing the question of salaries he is reported to have remarked that he did not "know a man of power in the ministry whose salary is not adequate," and to have expressed the opinion that the ministry is not underpaid—"that the one who is paid a very low salary is probably worth what he gets and no more."

That is not only untrue but it is a deep aspersion upon many good men. A great many ministers of the very highest caliber are today underpaid and badly underpaid. The fact that they have been supremely unselfish, or entirely lacking in the bargaining and horse-trading instinct, which is necessary if a man is to get what he ought to get in certain situations, has implied no lack of the finest qualification and proven fitness for the ministry. Only the other day we heard of an unusually able minister who has been compelled after some years of service to relinquish his field and seek one with a salary more nearly adequate for expenses. His church has discovered when it is too late that there is hardly any likelihood of securing so competent a man, and that no matter who is secured the salary will have to be nearly doubled. It is a wholesome lesson, but it comes too late to prevent a touch of tragedy and discouragement in the soul of a good man whom a moderate increase in salary would have encouraged to go on. Mr. Cabot was nearer the truth when he said:

As it is always unwise in business to buy second-hand machinery, so it is a losing game in the end to expect a bargain in a minister. The men who receive the highest salaries earn them ten times over. The most expensive is the cheapest in the end. This is more true of men than of machinery, more true of ministers than any other class of men.

Fortunately many churches are learning that and acting upon it, though there are plenty that have not yet made the discovery.

Winding Up the Interchurch World Movement

THE financial affairs of the Interchurch World Movement have been wound up by honorable settlement, and the Business Men's Committee charged with the task has just issued its report. The committee consists of James M. Speers, chairman; Raymond B. Fosdick, Trevor Arnett, Fleming H. Revell, George Innes, and George Wellwood Murray. Its work began in June, 1920, when liquidation of the Interchurch World Movement became necessary with liabilities far in excess of its assets. At that time the liabilities were $12,900,000, and the assets $5,569,000, including underwritings, some of which were of uncertain value, involving the credit of sixty-one denominations and institutions and the pledges of "Friendly Citizens." The obligations included leases amounting to over $5,000,000. The Committee collected from the underwriters, sold out the equipment and supplies at such heavy losses as were inevitable, settled up and cancelled the leases, and finally has paid up all legal obligations, with the exception of $15,527 still due the Bankers Trust Company of New York by three guarantors, whom the Committee confidently hope will pay soon. It is an impressive fact that the churches in their various organized forms of representation met the heavy demands made on them for the Interchurch in the most honorable and sportsmanlike way possible. They have sought no escape by legal schemes or evasion, as they might have done. We are glad they did so.

A great and good vision of united Christian service was back of the Interchurch World Movement, although mistakes were made in methods. The world is better because the Movement functioned for a time. May we avoid its mistakes and may its big ideals remain with us, as we Christians try to work together through the coming years.

Premiers Face European Facts

RECENT correspondence between the British and French premiers just made public gives hope of settlement of the differences between their nations. The first step toward agreement is a frank facing of the facts in a friendly spirit. The British Premier, Ramsay MacDonald, states the point of view of his people frankly, and the reply of the French Premier, Raymond Poincare, is cordial and encouraging.

Mr. MacDonald states clearly the reasons why the British people are troubled and disapprove the French militarist policy and indicates what seems to be a better policy in which Great Britain and France could agree and work together. He says:

People in this country regard with anxiety what appears to them to be the determination of France to ruin Germany and to dominate the Continent without consideration of our reasonable interests and the future consequences to a European settlement; that they feel apprehensive of the large military and aerial establishments maintained not only in eastern but also in western France; that they are disturbed by the interest shown by your Government in the military organization of the new State in Central Europe, and, finally, that they question why all these activities should be financed by the French Government in disregard of the fact that the British taxpayer has to find upwards of £30,000,000 a year as interest upon loans raised in America, and that our taxpayers have also to find large sums to pay interest on the debt of France to us, to meet which France has herself as yet neither made nor propounded, so far as they can see, any sacrifice equivalent to their own.

Such popular sentiments, erroneous though they may be, are factors which both you and I are bound to take into consideration. In my judgment, it is these states of opinion which have vitiated our relations in the past.

It is a thoroughly unhealthy condition which gives me much concern and which I venture to believe disturbs you too.

The French people desire security, the British people cherish an identical ideal, but whereas France conceives of security as security against Germany alone, the British Empire attributes to the word a far wider significance. What we desire is security against war.

To my mind, the problem of security is not merely a French problem, it is a European problem, and one which interests alike England and Germany, Poland and Czechoslovakia, Hungary and Jugoslavia, Russia and Rumania, Italy and Greece.

Mr. Poincare tries to explain and justify the French policy toward European peace, and disclaims any pur-

pose to annex territory to France, after inducing Germany to settle with France, which was the reason for the occupation of the Ruhr. He expresses eagerness to join in seeking agreement and co-operation through straight-forward explanations and discussion. He asserts that France and Great Britain must continue to work together and says that they "owe it to civilization to remain united." If the British Government goes forward along the lines indicated by its Premier, and the French Government comes into harmony with the principles stated by Mr. MacDonald, we may well be hopeful of the outcome.

The Author of *Spigot-Bigot*

LIFE'S strange incongruities—and inconsistencies—were never better illustrated than in the fact that the prize nickname for "extreme drys" in a contest instituted by the Harvard *Advocate* should have been proposed by one who is described as "a benignant elderly lady whose only outside interests have been welfare work for the poor and the ill, particularly children." The Harvard *Advocate,* which specifically announces itself as "wet," but disclaims law-breaking, in emulation of the example of Mr. Delcevare King in the contest that produced the word *scofflaw,* offered a prize of $25 for an opposing epithet characterizing the confirmed prohibitionist. Miss Katherine J. Welling, of New York, the "benignant elderly lady," who has the doubtful fame of being the prize-winner, is further described as a writer of religious poems, who has two brothers and a brother-in-law who are prohibitionists. But what most adds to the inconsistency, if not to the incongruity, is the fact that Miss Welling is a convert to the Roman Catholic faith, having been formerly a member of Calvary Episcopal Church. This good woman, who decries prohibition as "tying the whole world in apron strings, tying up the will-power of the people and causing them to lose the beautiful virtue of temperance," gives her adherence to the religious system that represents the least amount of personal liberty in thought and action. Is it not amazing that liberty in drinking means far more to some people than liberty in thinking? Is our criticism too pointed? Perhaps it is reinforced by the fact that we have recently reviewed several books by Roman Catholic authors, published here in America, in which we have been shocked to find on the opening page the *nihil obstat* of the Censor Librorum (Censor of Books). Protestants have many sins and defects to answer for, but thank God a Protestant can still, here at least in free America, publish his opinions upon religion without asking somebody's permission to do so. May it not be that many prohibitionists set as high value as Miss Welling upon personal liberty and the getting away from leading strings, but that they attach this liberty to rather deeper and more essential matters than the enactment of, or compliance with, laws which are not unlike other laws designed to deal with serious social conditions?

The spigot, after all, is a very poor symbol of liberty. Whatever may be said on behalf of booze, its history and accompaniments and effects in America have been such as to give to *spigot* and *bung-hole* so foully disreputable a significance that not even the efforts of misguided student-journalists and benignant old ladies can wash out the stain. Considering what the spigot has represented, some of us in spite of our intense appreciation of personal liberty would much rather be known as *spigot-bigots* than as *spigot*-ADVOCATES. The Harvard *Advocate* might advocate better things.

The Primary Christian Obligation

THE Boston *Traveler* recently observed that "Fundamentalists and modernists are still at it both here and elsewhere," and referring to the Potter-Stratton debate in New York, remarked: "One contestant tried to pin the lie on evolution, while the other tried to pin a tail on Mr. Bryan." The editorial writer then proceeds with this further comment:

Religion will survive, not because of the present conflict, but in spite of it. The founder of the Christian Church did not waste time in bickerings over points of dogma. He left that to the scribes and pharisees. He was too busy ministering to a sin-stricken world; showing a sick and disheartened people the way of life eternal.

Would it not be as well for those who today bear the name of minister to bend all their energies to proclaiming the ideals and the power of their acknowledged Lord, while in humility of spirit they go about doing good?

That is very true but it is not the whole truth. It is not so much the *fact* of present controversies but the spirit in which they are conducted, and the spirit in which men of partisan camps hold their opinions, that is so deplorable. There is so little magnanimity; so little readiness of men of opposite camps to learn from one another; so little disposition to seek to understand an opponent and to interpret his views and his conduct with Christian brotherliness and sympathy; such amazing blindness to the truth that every hymn-book attests that men of widely differing theologies and critical opinions may have an intense loyalty to Jesus as their Lord and Savior, and an intense passion to see his salvation established.

But if the spirit and attitude of the controversialists could be changed there is proper place and need for religious discussion. It is inevitable that people who have religious opinions should talk about them. The discussion of religion is an evidence of its presence. The late Dr. James Denney remarked shortly before his death that one of the greatest needs of the times was for "good controversy." There was much truth in that declaration though we should lay especial emphasis upon *good.*

The end and purpose of religious discussion should not, however, ever be lost to view. The *Traveler* is right in insisting upon the primary thing in the Christian religion—it is the living of the Christian life, and the manifesting in word and deed of *the glorious Gospel of the grace of God.* The value of discussion and criticism is found only as they help toward simpler, clearer, stronger conceptions of truth and as they quicken a more powerful spiritual incentive.

In Brief

Sweetness and patience are needed virtues in times of undue bitterness and haste.

* *

We remind our readers again that the Commission on Missions offers $150 in awards for the best reports on the work of the 1924 Every Member Canvass plan in churches of various sizes. Details are given on page 230 of the issue of Feb. 21, and full particulars may be secured from Rev. W. S. Beard, Commission on Missions, 287

Fourth Ave., New York City, to whom manuscripts must be sent on or before April 15.

* *

In connection with *Better Mailing Week*, the Post Office Department recently called attention to the fact that, apart from delay, inconvenience and loss to individuals, the taxpayer pays an annual toll of $1,740,000 extra cost to the Department because of the careless addressing of mail matter.

* *

General Feng Yu-Hsiang, China's "Christian general," recently celebrated his engagement to Miss Li Techuan, student secretary of the Peking Y. W. C. A. by baptizing 1,100 of his soldiers. The baptisms took place on the drill grounds following an address by the General. Eight pastors assisted. Feng is a widower and arrangements were made to have him marry the daughter of President Tsao-Kun, but he is said to have preferred to marry a Christian girl.

* *

Beware of the mysterious stranger who tells a hard luck story and tries to get money on the strength of belonging to some distant church or on having an honored name. The latest case reported is that of a man who has been going to ministers in the West and saying that his name is John Winthrop Sargent, Seventh, that he is a member of the Old South Church in Boston, and that he wants money—and his touching tale brings in the desired cash. No such person belongs to the Old South. This may be the same man who has relieved other ministers of cash, using a different name, but also claiming to be a member of the Old South. Beware! and again we say beware!

The Practical Uses of Lent

A Contributed Editorial by Gaius Glenn Atkins, D.D.

IT is a fortunate provision of the Christian year that Lent comes just when we need it most and we, whose church traditions are a bit shy of formal ecclesiasticism, may avail ourselves of it without apologizing to the Pilgrim Fathers. It has a sanction deeper than the sanction of the Church Calendar: the need of lives, hard driven and much occupied with the external, to take account of the state of the soul and seek a little quietness in the hope of understanding more clearly the real meaning of our wearing busyness and of replenishing the wasted springs of action.

For there are of necessity tidal movements of the spirit, ebbings and flowings of interest and occupation. We live between deeds and duties and pleasures and the hidden empowerment of life. A life which is all action and wholly external, wanting in secret connections with some unseen and richly sufficient source of power, becomes in the end worn and sterile. There is but one supreme correction for such a state as that: a return to God in a faith which rests in him, in prayer which communes with him, in some thinking through of the meanings of our manifold activities and in an obedient and quiet openness to every suggestion of goodness, strength, and peace.

Now this is no mere formal piety; it is the secret of an effective life. We act with force only in the clear understanding of the meaning and value of what we do. A feverish age, distracted by conflicting interests and much shaken in its confidences, has special need to consider what its show of action is all about and where, in its haste, it is really going, and since this demands much testing of occupations and ambitions by the enduring values, whatever halts us a little, thereby giving us a chance to think, and turns us from self to God and, above all, corrects us by the timeless spirit and example of Jesus Christ, has a practical value of which both the church and the world may well take account; and Lent does just that.

The United States Senate and others in high places, much concerned about the dubious disposal of public property and the sad state of law enforcement and our manners and morals generally, might well betake themselves for the season to the political equivalents of meditation, penance, and prayer; for there is no way to save politics from corroding littleness save in a return to a truer understanding of their high and holy meanings, and a rededication of the massive machinery of government to the service of the commonwealth.

Business might profitably keep Lent in considering the true ends of business and the meaning of shops and stores and banks not as opportunities of gain but as instruments of human service, so testing their absorbing enterprises by their output of character and social well-being. Heated religious controversialists might use the next six weeks to consider the healing greatness of what they have in common, and those fundamentals of religion upon which the prophets have so greatly dwelt and the blessed simplicities and high challenges of the Sermon on the Mount and the power of the Cross not as a creed but as a life, and the need even the wisest of us, who know so little, have of loving mercy and doing justly and walking humbly with our God.

Those amongst us much given to pleasure might keep the season not so much in leaving undone the things they are in the habit of doing (though they might profitably do that also) as in considering whether happiness is not to be had in simpler terms than their press of engagements make possible, thereby making Lent a time of "living up" rather than "giving up."

The weary may discover that the true rest is the rest of the soul, the tempted find in their return upon God the secret of all moral victory, and those whose daily occupations have become "shop worn" through the much handling of them may find in some new and kindling vision of the sanctity of common things a new joy in old tasks. For the supreme service of Lent is to teach us that we live nobly only out of the soul and in love of God and man and the saving willingness to lose ourselves in holy causes and in an obedient openness to the will of God which makes of every task a sacrament and finds in every experience a door to an added wealth of life.

From Our Western Editor

Dr. Taylor's Successor—Radio Church Services

When Dr. Graham Taylor came to Chicago Seminary more than thirty years ago to teach Christian sociology, the task assigned him was something new under the sun. It took some people a long time to adjust their thinking to the emphasis that he was placing. For a good many years some of the brethren who trusted him absolutely and believed completely in his Christian character and evangelical theology were a little suspicious of his teaching in sociology. They could not see its value. A few of the ultra-orthodox and reactionaries were hostile. Dr. Taylor went calmly on his way and his passion for the welfare of folks finally convinced all interested parties that he had a real job.

In these more than thirty years two things have happened in Dr. Taylor's work. Experience with men of all sorts has probably tempered Dr. Taylor's vehemence and given him a perspective which he did not have when he came to Chicago. We should hate to believe that he has not learned anything in these thirty years in his great task of dealing with folks. On the other hand the Christian world has grown rapidly during these years toward the standard which Dr. Taylor set in those far-away days, and Dr. Taylor has himself been one of the great agents in bringing about this growth. It is safe also to say that whatever richer understanding of folks has come to Dr. Taylor through his experience, his principles of Christian living have not changed. His name, like that of Jane Addams, has become synonymous for the practice of the gospel in everyday life.

The work of these thirty years makes the retirement of Dr. Taylor from the position which he has held so satisfactorily more than one of ordinary importance. Some of us who were his students twenty-five years ago cannot see that his hair has grown more gray with the passing years, and he is just as snappy and as witty in public address as ever. He is, however, giving up his teaching at the Seminary; and the School in looking about for a successor has chosen the logical man for the task, Rev. Arthur E. Holt. Dr. Holt has been Social Service Secretary for the denomination for five years. He has had, as did Dr. Taylor, a remarkably fine training for the work of teaching. He is a native of Colorado, and grew up on the farm. He graduated at Colorado College in 1898, and took his divinity studies at Yale, McCormick, and the University of Chicago. He graduated at McCormick in 1904 and received his doctor's degree at Chicago the same year. He served First Church, Pueblo, Colorado, five years, First Church, Manhattan, Kansas, seven years, and the First Presbyterian Church, Fort Worth, Texas, two years. As a pastor Dr. Holt was noted for his trenchant preaching and for his power in attracting young people. In both the pastorate and the secretaryship he has been preeminently a man of the Scriptures. He is remarkably successful in bringing out of the Great Source Book things new and old that give authority to his teaching.

During the secretarial work he has traveled widely both in this country and in Europe, and has made relationships with groups representing every kind of social experience. He has put his teaching into the following books which have had a wide circulation: *The Bible as a Community Book, Social Work in the Churches, Christian Fellowship and Modern Industry, The Bible as a Rural Book,* and *Christian Ideals in Industry.* His work has been characterized always by most painstaking and detailed investigation and observation. He has been careful to obtain the facts and while his friends have not always agreed with his interpretation of the facts, they have always given him credit for having them and for using them honestly and according to his best judgment. This has made him a powerful leader.

His outstanding characteristic is sincerity. His listeners could always be sure that he was speaking what he himself believed and only that. This sincerity has won to him the young people. To this he has added an ability for clear statement, a facility in illustration, and a great fund of good wholesome humor and homely philosophy. His coming to Chicago Seminary assures both the Seminary and the University (for he will teach in both) that the fine traditions which Dr. Taylor and Dr. Henderson made will be kept up, that the sociological department will be both social and Christian (if these two words are not synonymous), and that the department will keep up in every particular with the needs of the day. In the coming of Dr. Holt to the Middle West our condolences are extended to the Education Society on account of its loss, but we congratulate ourselves on his addition to the forces that are giving leadership in this section.

Chicago Seminary is in the midst of its campaign for raising a million dollars and has already passed the $250,000 mark. The campaign has a lot of momentum and the laymen are greatly interested in it. Strong organizations have been set up in all the territory forming the constituency of the Seminary and if the sum raised falls short of the goal it will not be the fault of campaign managers. The campaign is bringing out the deep regard which the membership of the churches have for this School of the prophets, and whatever the results of this intensive campaign may be, foundations are being laid for a close relationship between the churches and the Seminary that will keep it strong and aggressive whatever the changes of the future.

* *

The radio has apparently for the time being become a menace to the work of the churches in small communities. A Congregational pastor who has a church in an industrial center complained the other day that some of his leading members remained at home Sunday morning and evening to listen to the sermons broadcasted from Central Church, and the Sunday Evening Club, Chicago, because the preaching given in both these centers is much better than anything the pastor can do. The pastor freely admits that he cannot compete with these metropolitan preachers, but he does feel that his leading members should understand that they have not attended a church service when they have listened on the radio, and that the local church will die if they take their church-going by the wireless method.

The complaint of this pastor is one of a multitude that have come to the Western Editor. Several pastors have complained that their members were listening in on the sermons of a fake healer, and that their people were being corrupted by his stuff. Whether we like it or not, it seems that almost all the people in our section of the country are using the radio. I was surprised to find aerials on many cabins far away from town, in Oklahoma and Texas, when I went through those states a few months ago. School boys are making instruments that will pick up messages for distances of two or three thousand miles. We may be sure that the radio has come to stay and that its use in the future will be much more general.

The Chicago Church Federation has seized the opportunity and is broadcasting a religious service every Sunday afternoon from 2.30-3.30 o'clock from Station K. Y. W. Testimony as to the value of this has come from far and near. The Christian Advocates, official Methodist Episcopal papers, are advocating widespread use of the radio for preaching and they wisely hold that Protestantism should unite in the task. One of these papers says:

> We doubt that any one denomination, however strong, should undertake so important a move until it is evident that the remaining denominations are disinclined. In that event Methodism or any other church body so disposed could broadcast its message to the uttermost parts of the country. The propriety and wisdom of putting the matter first up to the organization representing Protestantism is revealed in the fact that members of all churches and adherents of none are listeners in. Now, however broad one's message may be and utterly devoid of denominational bias, the very fact that some particular denomination sponsors the message would tend to weaken the force of the appeal, when the identical message broadcast under the auspices of pan-Protestantism would be listened to with equal cordiality by all churchmen.

This editor is undoubtedly right. The Federal Council of Churches should immediately undertake this great work. It can do no greater thing to break down sectarianism than to make the whole Protestant world acquainted with the great leaders of every religious fellowship. By the use of the radio the Federal Council can redeem us from our narrowness and provincialism, and bring us to see that every communion has worthy leaders, great preachers, and above all great Christians. The time is over-ripe for the leadership of the Federal Council in the task of preaching a free Christianity to North America. R. W. G.

The Genuine Gospel of Christ

A sermon preached by Rev. Robert E. Brown, D.D., in Second Church, Waterbury, Ct. Dr. Brown has recently accepted a call to First Congregational Church, Oakland, Cal.

"Beware of the leaven of the Pharisees and Sadducees."—Matt. 16: 6. "And the leaven of Herod."—Mark 8: 15.

THE incident from which the text is taken reveals the difficulties encountered by spiritual teachers as they seek to make their thought clear and its meaning effective. Words are not coins which may be tossed over a counter bearing upon their face a continuously fixed value; they are more like rubber bands which may be stretched or contracted at the will of the speaker according to the meaning he would convey. Jesus said "Beware of the leaven," and his literalistic audience thought he was speaking of bread. If he had given a lecture on fermentation, its causes, uses and dangers, they would have understood him, but he spoke metaphorically and they missed the point. He had in mind the spiritual life and they a material loaf. So that he had to rebuke them, "How is it that ye perceive not that I spake not of bread." There is a reminder here that one can hardly be too simple and direct in dealing with the religious consciousness and that most theological misunderstandings would vanish if the disputants could remember that language is flexible, never absolute. The confusion of metaphor with metaphysic has been a source of deep and lasting division in the church.

The use of the word *leaven* was a polite way of saying *corruption*. During their holy periods the Jews refrained from eating bread made with leaven, for yeast was thought to symbolize impurity. Jesus employed the word to portray a spiritual condition to be shunned and an attitude of mind to be avoided. In his work for the Kingdom he encountered three kinds of enemies. They had little in common except that they could agree in hating him and in attempting to defeat his program. In warning his disciples against their activities he used the same word to apply to them all. It was as if he had said, "Beware of the skepticism of the Sadducees, the worldiness of the Herodians, the false teaching of the Pharisees." In each case the warning is to be on guard against an insidious foe whose power may be fatal to the soul's effectiveness and well-being.

Sadducees, Ancient and Modern

The Sadducees were the anti-spiritual party. They were Jews as far as their birth and language were concerned but they were agnostic Jews. They had no vital religious faith, for they had gone over to the Greek philosophy, not at its best but at its worst. They had no sympathy with the spiritual interpretation of life. They were of the people who say, "I believe just what I see and no more." Their creed had one article and that was negative, "No man hath seen God at any time." And because they had not seen him they could not believe in him. Think of the barren world we would live in if we had nothing but what our limited senses give us! It would be a world without reason and imagination; without intuition, love, and hope. The Sadducees attacked Jesus particularly on the doctrine of the "Immortality of the Soul." They thought to annihilate it by reducing it to an absurdity, so they brought a puzzle to him. "A woman had in turn seven husbands, now whose would she be in the resurrection?" It was somewhat gratuitous to worry over such a state of affairs, for all the unions may not have had that perfect condition of bliss which is the ideal of the marriage state.

Jesus knew the unanswerable questions about Immortality, such queries as "Where is Heaven? What kind of a body shall we have? How shall we be related one to another?" Jesus simply maintained that the immortal life would continue the best of this life and yet transcend it, establishing all our relationships on a higher and nobler plane.

The modern Sadducees are the men who are so enamored with the advance of mathematical science and the material progress of the world and the findings of a sensational psychology that they naïvely conceive that the doctrine of immortality is an unwarranted and discredited belief. Our answer is that while we may not portray the future life in terms of the imagination, it nevertheless makes this life reasonable, bearable, and worth while. It glorifies all our human life, it is the sunshine in the canyon of existence. Jesus never denied our right to speculate about the future but he would warn us to beware of men who would offer us an anti-spiritual philosophy whether they be sages or scientists. Be on your guard against any system of thought which belittles the integrity and value and destiny of the soul. The noble Pasteur gives us the true ideal: "It would indeed be a great thing to give the heart a share in the progress of the mind."

The Leaven of Herod

Herod was the puppet king who held his power under the Roman rule. Around him there grew up a party of Jews called the Herodians. As the Sadducees might be called the Greek party, so the Herodians were the Roman or worldly party. They said that Jewish ideals were too high to be maintained and the Jewish religion was too strict to be kept. Compromise with their heathen neighbors was their program. The might and majesty of Rome and the worldly advantage to be obtained by not being over-scrupulous strongly appealed to them. They were away beyond that fine point of distinction between being in the world and not of the world. A mother knows this problem in trying to bring up her children. She wants them to know how to meet strangers graciously and easily, to have the substance and refinements of true education, and to develop into righteous, useful citizens. But at once the question arises. How shall they gain the prizes of life and avoid its pitfalls? How shall they serve high purposes and yet be saved from the temptations of a life of folly and sin? And what is the best guarantee for the right solution of this problem? It is for the parents by continual vigil to see that Jesus rather than Herod is enthroned in the home life.

Something of the same problem comes to a man traveling in a far country. He is conscious of being strangely different from the people surrounding him. Their standards are not his standards. Only by constant vigilance is he able to maintain his inherited ideals. Herod is ever present, flattering him with fair promises if he will only join his court. And his usual solicitation is "A little bit of this won't do us any harm; don't be a prig nor a boob nor a killjoy." The Herodians were always in Rome and acted accordingly.

Jesus could look across the hills of Palestine and see Herod's palace, its columns raised to the sky and its white walls glistening in the sun; he could look upon its spurting fountains, its luxuriant gardens, and its gay banquet halls and be dazzled by none of it, for he knew the corrupt and iniquitous life that its court contained. "Beware of the leaven of Herod," he could say, for he knew that at the last it brought remorse and shame and decay and death which always come to the souls of those who strike their flag to the high ideals of morality and purity.

The Ancient Fundamentalists

The Pharisees were the ultra-orthodox party, very formalistic, taking great pains with the mechanism of religion. They were the Fundamentalists of Jesus' day, and could have given five points of belief without which there was no hope for the Kingdom of Heaven. They were the dogmatic party, for they put faith in Tradition ahead of Reason, Experience, and Love. Their rigorous beliefs were strangely parallel to some which we have heard in later days.

The authority of Moses in matters of faith and knowledge ranked one hundred per cent. The Pharisees were exclusively the children of God and whatever might happen to others their salvation was assured. The infallible book of the law, with its six hundred and thirteen requirements, was in their possession and they were looking forward to the coming of a Messiah who would solve their ethical problems and relieve them of all social responsibilties. It is perfectly clear today that such a Messiah never did come and never will come.

"Consider," Says Jesus

Jesus was positive but he was not a dogmatist. He scorned to offer men doctrines which they might not freely examine or to coerce men into belief by pronouncing anathemas upon them. Jesus sought to lead men by the outer evidences of nature and history and by the inner light of the soul

"Consider the lilies," he said, and "If God so clothe the grass of the field . . . ." No dogmatist ever says "Consider." He commands one to accept at the point of the pistol, and no dogmatist ever says "If." That is granting too much to the law of probability. No dogmatist ever argues from the wealth of evidence in God's material and spiritual universe, but with puerile persistence seeks for signs of a fanciful and impossible character and builds up a tale so remote in time and place and so divorced from all human experience that the uninitiated are easily persuaded that here is an authority of a superior order. Jesus did not denounce the Pharisees because they held beliefs different from his own. No such narrowness invaded his soul. But he denounced them because their beliefs did not inspire them to breadth and charity and justice and good will. Their beliefs made them close up and snuggle down in the comfort of their own exclusiveness.

This is not an appeal for a vague and diluted liberalism. By the same spirit in which Jesus condemned the Pharisees for their narrowness he would today condemn a lot of liberalism for its lack of insight into moral and spiritual values. We have all heard men say, "I believe in evolution, don't you?" and they say it with such an air of superiority as to intimate that they have intellectually arrived. "I believe in science," they say. "It has only begun and it holds the key to all the future progress of the world." What nonsense. For science alone does not even pretend to discover or create or maintain our spiritual idealism. The knowledge and skill of science are powerless to make the world better (they may even make it worse) without the motive power of a sane, vital, and altruistic religion. A liberalism that is blind to moral problems is just as vicious as Pharisaic fundamentalism. Their paths at first seem to diverge but they ultimately take the soul to the same place.

The genuine gospel of Christ is the most wonderful possession of our earthly experience. It warns us with unmistakable clearness against the foes of the soul, which are, loss of spiritual insight, a surrender to the world, and a pseudo-intellectualism which ignores the presence of the eternal God in the facts and laws of Nature and heeds not the voice of God forever speaking in the moral conscience of man, bringing to each individual a sense of his own peculiar responsibility for the moral life and spiritual progress of the world.

Why I Object to the Bok Peace Plan

We Must Outlaw War to Get Peace

By John Faville
Lake Mills, Wis.

A VOTE of thanks is due Mr. Bok for what he has done. To invest one hundred thousand dollars in this way, to get 22,165 five-thousand-word essays on "How to achieve and preserve the peace of the world" is good. I wish a thousand more men and women would invest a like amount for peace and a hundred thousand people all over the world would write on this subject.

A vote of thanks is due the Award Committee. While 22,164 of us are sure they selected the wrong essay, they did the best they knew without question and must have put in a large amount of hard work, realizing that criticism and dissatisfaction would be a part of their award.

A vote of thanks is due the author of the winning plan. Its temper and spirit are admirable. That he knows what he is talking about is evident. That he has convictions is certain. His proposed amendments for and omissions from the League of Nations will meet general approval from those who have faith in it. I am glad he wrote it. I wish every one would read it. To discuss, criticise, even make fun of and reject a plan for world peace, is vastly better than ignorance and silence and lethargy over it.

A large number will accept this plan as the best that can be found to bring world peace. I am to give some reasons why I am not among that number.

I have never been an anti-Leaguer. The League was to me the best we could do as a world, when it was born. It seemed a step in the direction of world peace. The prize essay makes clear that the League has made, through its court, commissions, committees, etc., a real contribution to the world's betterment in its social welfare activities. Born as it was, its limitations and omissions and mistakes ought not to be a surprise to us. That it has in it still great possibilities for good, I steadfastly believe. But as a "practicable plan by which the United States may co-operate with other nations to achieve and preserve the peace of the world," I have no use for it.

These are my reasons:

1. I do not think the League plan, with the changes proposed, if carried out can bring world peace.

2. Even if it could it is not the best plan.

A child can understand the vital questions, the real issues that are before us. We want a warless world. How can we stop killing each other? Does "Thou shalt not kill" apply to nations? Shall we still legalize or shall we illegalize war? Shall we continue to sanction and support the war system or shall we abolish it? To kill or not to kill is the issue.

The League in a War System

The League of Nations was born in and is still under the war system. Amended as the prize essay would have it amended does not change it essentially in this respect. Under the Treaty of Versailles, the world peace suggested is an "imposed" peace. There is in the League the virus of that theory that wars may be legal and necessary. It is granted that there is in the League much of the spirit and the desire to end wars between nations, but it commits itself to no definite plan or promise to attack the war system of the world with a "Thou shalt not." They used to call slavery "the sum of all villainies." That made an impression on that system. We look in vain in the League for the assertion or even conviction that the "Mechanical Massacre" we still call war, is now the sum of all villainies against the people of the world today and that the only hope is to find some plan whereby they will be allowed to stop killing each other.

With all its merits it is inevitable that it must give way as a World Peace Plan to another already named and launched. That plan is—We must Outlaw War!

A Choice of Plans Needed

One mistake in this peace award is that it gives no equal chance for any of us to say this. It is a ticket with only one candidate! Mr. Bok says, "The plans all express or imply the same conviction, that this is the time for the nations of the earth to admit frankly that war is a crime and thus withdraw the legal and moral sanctions too long permitted to it as a method of settling international disputes. Thousands of plans show a deep inspiration to have the United States take the lead in a common agreement to brand war in very truth a crime." Here is a tremendous testimony to the plan to abolish the war system.

Why did not Mr. Bok say to his committee, "Select the best essays on at least three plans, 'The League of Nations plan,' 'The economic plan,' 'The outlawry of war plan,' " and let the people choose between them? I object to this prize essay not only because it fails as a plan to attack war itself, but also because it stands in the way of something better. We have had the League of Nations before us for more than three years. We have discussed it, played politics over it, and ranged in our ideas about it from calling it the only hope of the world to calling it a conspiracy to entangle us in European politics. The deepest reason for these facts is not in what the League is, but in what it is not. Down deep, though we do not all fully realize it yet, we have wanted a plan and a crusade whose first declaration shall be, "We must stop killing each other as nations and we, the United States, must lead in the plan that will bring that about." No one can hope that this will be a short or easy plan to carry out. It will be enough at first to see that we have started, that we have begun to build right.

We have scrapped battleships, cruisers, and cannon. What we need first now is to scrap partisan politics, theories of independence and isolation and entanglements, and fear of European diplomacy, and selfishness and dallying with minor issues, and pull together for the *Outlawry of War!*

We must rally against war itself. We must annihilate the war system. We can do it. The world is ready for our leadership on this issue. We as a nation, we the people, are more ready and better prepared to lead than those who have been focusing

most of their thoughts and efforts on "League or no League," realize. The people who do the paying and take the killing in war are ready to "turn swords into plough shares and spears into pruning hooks."

As a boy on my father's farm, I used to cut down trees. When I wanted to destroy a tree I did not go to its top and hack away at its branches. I did my work at the root of the tree.

I object to Mr. Bok's, and also a good many other peace plans because, at their best, they seem to be hacking away at the branches of war instead of working at its root.

Church of England Leaders Blamed

Protests over Attitude toward Unity with Rome —The Labor Government—Woodrow Wilson

By Our London Correspondent

THE church unity question, which has been lying dormant since the Anglican Memorandum that accepted non-Episcopal orders as valid but insisted that Free Church ministers must be reordained Episcopally before they could minister in the Church of England, has leapt into the forefront again. The Archbishop of Canterbury, gracious, cautious, and wise as he is, finds himself a storm center. A few weeks ago he let it be known that certain Church of England theologians have during the past two years been holding "conversations" with certain Roman Catholic theologians at Malines, and that these conversations (which have never approximated to "negotiations") took place with his cognizance. The Archbishop has been bombarded with protests, some of them vehement and many of them violent. He has been accused of selling the Protestant pass. Dr. Randall Davidson took the opportunity when the Convocation of Bishops was in session to make a clean breast of the whole proceedings at Malines. They came about fortuitously, through Lord Halifax (a High Anglican of whom it is said that he nightly pitches his moving tent a day's march nearer Rome) being the guest of Cardinal Mercier at Malines. It is curious to note that the Belgian Cardinal has got into hot water at the Vatican for his share in the "conversations," presumably on the ground that even such informal talk might seem to imply that Rome would make the slightest concession to Anglicans even to secure reunion.

The Archbishop's only positive act was to nominate two Anglican authorities on the Roman question to take part in the later conversations at Malines. But the Primate's defence is that the famous Lambeth Conference appeal, of which he regards himself as the trustee, did not rule out hopes that some time in the dim future the Roman as well as the Greek Church would reunite with Episcopalians and non-Episcopalians in one world-wide church. Indeed the Lambeth appeal expressly sanctioned and authorized some approach to the Roman Church. The archbishop's reply to his critics has not silenced them. The recent Anglo-Catholic Conference in London has made an electrical atmosphere. Protestant feeling was inflamed by that Conference sending a groveling message to the Pope, and it is now suspected that the leaders, at least, of the Conference knew all about the Malines "conversations" and thinking the Archbishop of Canterbury was implicated, summoned up courage to be audaciously Romanizing in their attitude.

One unfortunate repercussion of the Archbishop's disclosure is that some stout Protestants in the Free Churches of England are saying that the negotiations between the Anglican and the Free Churches had better come to an end. Dr. J. D. Jones does not go quite that far but he has publicly indicated his uneasiness. Just as American religious life is being disturbed by the Fundamentalist controversy, we may see our recent progress towards unity of spirit destroyed by an outburst of Protestant passion. It would need only a spark to set the tinder ablaze.

Since the War Roman Catholicism has, I think, solidified its position in England. The trend in the Roman direction has quickened. On the Continent of Europe there is no doubt about this. At the end of the War, when thrones were toppling and dynasties crashing, the Church of Rome leapt into the arena exulting in her survival, unchallenged and unchanging. And since that date Protestantism in Germany (the European pillar of the Reformation) has been encircled by Roman Catholic forces apparently bent on squeezing it out of existence. The news, crudely cabled, that anything in the way of overtures between Rome and English Episcopalianism was in progress, has occasioned genuine alarm. This consternation may have been allayed by the Archbishop of Canterbury's *apologia;* but the suspicion aroused will not die down very quickly.

* *

Our new Labor Government has been in office for a month and has faced Parliament this week. The revolution—for the emergence of Labor into office is a revolution—has taken place without occasioning any emotional earthquake. British phlegm has been manifested once again. During the month our gilt-edged securities have gone up, and not down, and the nervy people who began rushing their capital abroad when a Labor Government seemed imminent are now wishing they had not done so, as they have lost money on the transaction. I indicated in a letter to *The Congregationalist* written in December just after the election that Mr. Ramsay MacDonald would form a government of moderate Labor men and pay special attention to the character of his

The Secret Host

By Elvira Slack

All night I heard the constant passing and re-passing
Of their footsteps;
Their almost imperceptible voices,
Calling, calling
About the house.
I wakened, knowing that the air was weighted with their presence,
A quiet presence, it seemed
That one could neither see nor hear;
Innumerable, companionable,
Foregathering on every horizon,
Moving nearer discernably,
Down the roadways of the wind.

I could tell there were many in the secret,
Especially the sleepless pines;
The birds had hid themselves,
The moon gone on her endless journey:
It was as if some one were bidding the earth sleep,
And I slept.

But lo! this morning as I waken,
They have come,
The indisputable host!
The ominous silence has broken into fragments
In these thousand drifting wisps of snow.

Wellesley College.

Cabinet ministers. This is just what he has done. Over twenty of the ministers in the government are men actively identified with religious movements. One Paris paper contemptuously dubbed the MacDonald Government a "Salvation Army" cabinet. It is not that; but it is certainly full of pronouncedly confessed Christian men. And Mr. Ramsay MacDonald has had even the courage to exclude not only the "extreme red" men of the Labor camp but also one or two men who, though gifted as politicians, have not high qualities of character. Altogether, our first Labor Government has won immediate respect from all quarters, and it is almost in the perilous position of the man of whom all men speak well. Of course the factor in the situation that dispels uneasiness is the dependence of the Government on Liberal support. This is the brake on the wheels which makes for safety. Mr. MacDonald has frankly announced that though the Labor party clings to the principle of a capital levy, that proposal will not be brought forward in the lifetime of this Parliament.

Already Mr. Asquith has cracked his whip over the Government bench by virtually threatening to vote against it if any sanction is given to reckless administration of Poor Law relief. One of the Labor ministers, by an administrative act, has given the impression that the Government might encourage Boards of Guardians to be extravagant in money grants to unemployed men. We shall hear more of this, perhaps; but it is unlikely that the Liberal party will overthrow the Government on that issue, since the consequences to itself might be disastrous. For the fact is that the Labor Government is popular and that most English voters welcome the new spirit in which the Government is tackling foreign questions and appreciate the evident desire of Mr. MacDonald to try if good will can succeed where bluster and force have failed in disentangling the European knots. M. Poincare, who hardened his heart against Lloyd George, Bonar Law and Baldwin, seems to feel that a more conciliatory attitude is due to Ramsay MacDonald. It really does seem as if we have a Government in office which believes that the Sermon on the Mount is practical politics. Lord Birkenhead, who devoted his Glasgow Rectorial address to "explaining Christ away," is horrified. But what I may call the best elements in English life are giving Ramsay MacDonald their benediction.

* *

Dr. J. D. Jones has been the victim of a mild heresy hunt in his own town of Bournemouth. Last November he preached a sermon on the changed outlooks in politics, religion and theology brought about by the War, and by the expansion of knowledge in our times. It was certainly not a very heterodox sermon. As Dr. Jones says himself, he merely expressed the commonplaces of modern religious thinking. He voiced the spirit of the younger post-war generation of churchgoers who demand "more room" and like the sons of the prophets in the days of Elisha complain that "the place where we dwell is too strait for us." Especially he voiced this demand in the domain of religion itself, pointing out that in the process of time intellectual statements of the faith become too narrow and that while the vital things remain unchanged, human theorizings about them change as knowledge grows.

Dr. J. D. Jones, as I need hardly tell American Congregationalists, belongs to the conservative rather than the liberal school of theology. He is a tenacious evangelical in doctrine and quite cautious in matters of Biblical criticism. But this sermon fluttered some dovecotes in Bournemouth, and a sharp fusillade of critical letters bombarded the editor of the local paper which published the sermon. Dr. Jones' orthodoxy was impugned by critics who (as Father Knox wittily puts it) think that the whole structure of Christianity rests on the credibility of Judges on the edibility of Jonah. The controversy raged for a month, and Dr. Jones let it die down before he made a dignified rejoinder. I imagine that the critics were mainly drawn from people who do not belong to Dr. Jones' own church. Still he has been at Bournemouth for over twenty-five years, and this outburst must have given him some concern. Perhaps the explanation lies in the peculiar psychology of this lovely town among the Hampshire Pines. Bournemouth is a salubrious seaside resort to which people who have made their fortunes in industrial towns fly when they retire. They appreciate its quiet beauty and they want to go down hill gently. Naturally as they feel that their warfare is accomplished they want their religion in a shape that does not involve any strenuous thinking. "Speak comfortably unto Jerusalem" is perhaps the advice they would give to their ministers. For once Dr. Jones has set them "furiously to think." Hence this onslaught upon him. It has left him unshaken.

Dr. Jones is also engaged in a denominational battle. Five years ago he induced Congregationalism to set up a panel of moderators, each with a specified area, to advise the churches at times of crisis and especially to facilitate minsterial removals. The experimental term of five years expires this year, and at the end of March the Congregational Council has to advise the Union as to its continuance. The county unions and the individual churches are discussing the question, and some newspaper controversy has been proceeding as to the merits and demerits of the whole plan. At the moment the issue is in the balance. Lancashire and Yorkshire have propounded alternative schemes severely curtailing the duties of the moderators and reducing them to the status of secretaries of federated county unions and making them servants, not of the Congregational Union of England and Wales, but of the grouped counties engaging their energies. These proposals are tantamount to an abandonment of the germinal principle of the original moderatorial plan; but there are signs that Lancashire and Yorkshire may command the situation.

Dr. J. D. Jones has, as yet, given no indication of his attitude towards the new proposals, but he is known to be reluctant to assent to so drastic a change in his carefully devised scheme. For nearly twenty years he has been the statesman of English Congregationalism, and as he "gets things done" he has almost been given *carte blanche*. Any distortion of his moderators scheme would seem like the end of a *régime* and he would probably be inclined to regard it is releasing him from the heavy denominational responsibilities he has carried for so long. Meanwhile, the division of opinion over moderators is hanging up the Forward Movement for raising $2,500,000 for equipping Congregationalism to face the new needs of the new age. Little is being heard of this great campaign and the fund halts at about three-fifths of the way to the goal.

Dr. Jones has been nominated for second election to the chair of the Congregational Union with an eye to his influence in the last stage of the money-raising effort. The election does not take place until May, but the idea of conferring the honor again is being taken seriously. I think the re-election of a chairman has only occurred twice in the history of the Congregational Union, but if any one has earned it Dr. Jones has.

* *

The heart of England was strangely stirred by the death of Woodrow Wilson. Throughout his long illness he was a figure of interest to English people and since his death he has been as much discussed as he was when he came to visit us *en route* to the Paris Peace Conference. He had his idolators here—men to whom his high idealism in the last stages of the War made an abiding appeal and who looked upon his failure to give Europe the peace of which he dreamed as due to the tangled circumstances that were too strong for him. They suggest that he was a righteous man who fell among thieves and was outwitted and outmaneuvered at the Peace table. His death, after a fall Napoleonic in its tragedy, made even those whom he disappointed look for extenuating circumstances. The number of really great men in the world is small. The war and the peace reduced their ranks terribly by revealing their feet of clay. Marsaryk and Smuts are two, and I find thoughtful English people regarded Woodrow Wilson as a third. We cannot forget that in 1918 he seemed to us "some New Messiah" bringing new hopes to a mangled and bleeding Europe. On the day that he drove through London I brought my own two boys a long journey from the country to see him—believing that in their old age it would be something to boast of that they had seen Woodrow Wilson. And in England there were, and are still, thousands of people who thought of him as a predestinated deliverer of Europe from militarism.

I fancy that it must be very difficult for Americans even by a straining of imagination to realize how President Wilson hypnotized us in England in 1917-18. We had grown heart-weary of the War. The idealism with which we entered upon it had been eclipsed. One might almost say that we had come to regard it as a beastly scrap in a slum. While our young men were dying abroad our old men were profiteering at home. Somehow, by the magic of his words and the altitude of his idealism President Woodrow Wilson wafted us back

to our starting point, and we saw the War once more as a fight for public right and the moral order. It was a signal service to us and to the world. If only Dr. Woodrow Wilson could have been as dominant at the Paris Conference. Why he did not—but that is a point over which historians will perhaps wrangle for a century. And we cannot begin to understand it even yet. But we feel that if he had won through in Paris we should have been casting our eyes today over a wholly different Europe.

ARTHUR PORRITT.

Parables of Safed the Sage

The Parable of Bad Boys and Snow-Balls

There came a heavy fall of Snow, and the daughter of the daughter of Keturah ran in at noontide on her way home from school, and she was in Sorrow. And she wept, and said:

Those boys are just as mean as they can be. They threw snow-balls at me, and they got snow all over my Coat, and over my Cap, and in my Hair, and some of it went down my neck. And behold, I am all covered with snow, and the boys wait just around the Corner to throw more snow-balls at me.

And I took off her Coat, and shook it. And I took off her Cap, and placed it where it would dry. And I picked out snow from her Golden Hair and from her neck. And Keturah, she came also, and took the little girl to wash her face and wipe away the tears.

And I called up the daughter of Keturah and said, Thy daughter is here, and we desire that she shall lunch with us, and go back to school from here.

And the daughter of Keturah answered, It is well. So let her do.

Now Keturah had a Corking Good Lunch ready, and she set on another plate. And we all sat down, and gave God thanks. And there was a bouquet upon the table, and Keturah turned it around so that the brightest flowers were toward the daughter of the daughter of Keturah. And Keturah said, The flowers desire to look across the table and to welcome our Little Girl.

And we had a Happy Luncheon together. And when it was over, I said, Now let me hear what Musick thou hast lately learned.

And she said, I still can play Holy Night, that I learned at Christmas; and I have a piece that is called The Butterfly, where one hand crosseth the other, and the Butterfly moveth up and down in pretty curves among the flowers which the other hand playeth.

And I said, Let us hear that.

And she said, I will do it. And, Grandpa, when I cross my hands, look thou, and behold how many Rings are on my fingers.

And I smiled at her little vanity concerning the Rings; neither did I reprove her: for she will outgrow all that if grown folk have sense enough to let her alone. And we had Fifteen Happy minutes at the Piano. And I remembered with what joy my father, heard his Daughter and afterward his Granddaughter at the Piano, even as do I.

And the time came for the daughter of the daughter of Keturah to go back to school. And she said, What a happy time I have had, and this would not have come to me if those Naughty Boys had not thrown snow at me.

And I said, Thus doth the Good Lord God bring possibilities of good out of evil, and thus I hope it will be evermore.

And she said, I am glad I came. And I said, If I find those boys, I will thank them; but I will ask them not to do it again.

Union Church, Jacksonville

In 1925 the Union Congregational Church of Jacksonville, Fla., will celebrate the 50th anniversary of its organization in 1875 at the residence of William Stetson. The first church building was a wooden frame structure erected on the northwest corner of Hogan and Duval Streets and was opened for public worship on Jan. 1, 1876, the dedication sermon being preached by Rev. C. L. Woodworth, and was the first church of this faith established in the state. The second church building was erected on the southwest corner of Hogan and Church Streets, in 1898. In the great Jacksonville fire of 1901 this building was destroyed. The third edifice was erected on the same site in that year, and 11 years later the lot and building were sold, in order to provide a more modern structure to take care of the growing congregation. A lot was then purchased on Church Street upon which was built the present commodious house of worship, one of the most complete and modern in the Southern States. The building was completed and occupied for the first time in 1913. It is shown upon the cover page.

This building, 102 feet by 80 feet, is of fireproof construction, and contains in addition to the beautifully decorated auditorium, a large assembly hall in the basement for Sunday school use, large class rooms, well equipped kitchen, ladies' parlor with kitchenette, gymnasium with shower baths, choir and pastor's rooms. A part of the original structure is a fireproof moving picture booth. This was probably the first church in the South to be so equipped, and few in the country were as progressive in 1913. The church is one of the few in the South to make successful use of motion pictures in evening services.

Among the pastors who have served this church are the following well-known Congregational ministers: Rev. C. L. Woodworth, Sr., Rev. C. L. Woodworth, Jr., Rev. Solon Cobb, Rev. S. D. Paine, Rev. S. F. Gale, Rev. R. T. Hall, Rev. A. M. McDonald, Rev. E. L. Hood, Rev. G. L. Hanscom, Rev. H. T. Sell, Rev. F. R. Marsh. The present pastor is Rev. Edwin C. Gillette, who came to the church a little over three years ago from Connecticut, and is much beloved by his congregation.

The church has built up quite a local reputation for the religious plays and pageants it has presented at Christmas, Easter, and other occasions. The church is to be congratulated on having as one of its long-time members a most talented authoress, playwright, and producer of religious drama in the person of Miss Martha Race, many of whose pageants and plays have been reproduced in large churches in the East and West. There is a considerable amount of dramatic, elocutional, vocal and instrumental talent among the membership, enabling these special affairs to be most successfully produced. The church has always taken a prominent part in the civic and community life of Jacksonville.

Our Golden Gate Outlook

Race Relations Survey

The Asiatic has been a source of mental disturbance in the Pacific Coast states for years, and the disturbance is still on. While his services in manifold employments has been appreciated, the fear still persists that he will become a menace by reason of numbers and by reason of the results of his industry and thrift. This fear pertains mostly to the Japanese, who excel in all agricultural pursuits, especially in production of vegetables and fruits. The problem is national as well as local, inasmuch as the control of the situation is in Washington.

To obtain a basis for sound opinion and action, a survey is being made, the most thorough and comprehensive ever attempted. It was inaugurated by the Institute of Social and Religious Research of New York City, of which Mr. Galen Fisher is the secretary, which has undertaken to preserve and complete the work of the Interchurch Movement. The Institute employed Mr. J. Merle Davis, who has lived seventeen years in Japan, to make a thorough canvass of opinion in the Coast cities regarding the proposed survey. Mr. Davis interviewed 240 people, the pros and cons, leaders of labor unions, of business organizations, and of the churches. He found that 80 per cent. of those interviewed heartily favored the proposed survey.

The organization plan for the work is as follows: In five cities, Vancouver, B. C., Seattle, Portland, San Francisco and Los Angeles, committees were chosen of prominent men representing the universities, chambers of commerce, labor unions, big business and the churches, men of varying attitude and pronounced opinion regarding the Japanese. These committees, in the first place, agreed to share the financing of the enterprise with the New York Institute, pledging $30,000 of the total estimated budget of $55,000, the Institute providing the balance, $25,000.

Dr. Robert E. Park, professor of sociology and racial specialist of the University of Chicago, was then secured to superintend the survey, lay out the work, and supervise the corps of workers in the five sections of the Coast. All the work will be done under the advice of and in co-operation with the five sectional committees.

Avoiding everything spectacular and without overmuch publicity, these investigators will seek the truth about the Oriental communities, in city and country. Their endeavor will be to gather the facts with respect to every aspect of the life of the Chinese, Japanese, Koreans, Filipinos and Hindus. These facts will be collated and published. It will not be the function of this survey to interpret the facts gathered or offer any solution of the problems involved, as of land ownership or citizenship. It is hoped that this may be an exhaustive, fact-gathering enterprise and that on the basis of these facts, prejudices may be removed, a fair-minded public opinion be developed, and laws be amended or enacted which shall secure to both Oriental and American fair treatment and protection of national interests, and help to that enduring friendliness between the races which is the only basis of abiding peace and prosperity. These results do not come from partial knowledge and personal attitudes begotten of prejudice or racial antagonism.

We Congregationalists are interested in this undertaking because we are interested in every honest endeavor to solve these big problems. Then we are interested in these Asiatics of the Coast because of our work in their behalf begun when Dr. W. C. Pond became interested in the Chinese here in 1854, a work continued

through the years in which the A. M. A. has maintained schools and churches in behalf of the Chinese and Japanese. Dr. Pond still lives, vigorous at ninety-four, rejoicing in the fellowship of Japanese and Chinese churches from Canada to Mexico.

We are interested again because of the increasing pronounced friendship between Japan and the Japanese and America and the Americans and which American churches are now helping to cement by sympathy and friendship expressed in American dollars given liberally by the government, by citizens for relief in calamity and now being contributed by the churches to restore ravages of earthquake and fire upon churches and schools in Japan.

Some of the men interested in this Institute work in New York are President W. H. P. Faunce of Brown University, Raymond B. Fosdick, Dr. John R. Mott, Presidents E. D. Burke of Washington, and Dr. Thomas H. Boggs of the University of British Columbia.

HENRY H. KELSEY.

Preaching With the Brush

What minister does not secretly desire his son to preach the Gospel, provided he have the divine leading? No doubt Bishop Benjamin Tucker Tanner of Philadelphia desired this for his son Henry; but his delicacy of feeling prevented him from ever telling him so. Nevertheless, the boy felt that he must preach. He did not feel the urge to proclaim the Gospel from the pulpit, but he was persuaded there were other forms of the Christian ministry. So he decided to preach with the brush. As a result he became distinguished as an artist in Biblical themes.

THE OUT-FLOWERING GENIUS OF A RACE

The Negro has a genius for religion, and it is not unnatural that his artistic genius should flower out in the spiritual. Paul Laurence Dunbar, the poet-laureate of his race, was at his best when depicting in verse the spiritual side of the life of his race. Roland Hayes, the tenor, although great in other classics, rises to his best when singing the Spirituals. Henry O. Tanner, preaching with the brush, excels in religious themes. The list of his paintings now on exhibition at the Grand Central Palace in New York City includes "The Sleeping Disciples," "At the Tomb," "Bethlehem Girl," "Hiding of Moses," "Gateway, Tangier," "Jesus Learning to Read," "Salome," "The Flight," "Christ at the Home of Lazarus," "The Lost Sheep," "Mary," "Miraculous Haul of Fishes," "Christ and Nicodemus," "The Holy Family," and others.

PREPARATION FOR HIS MINISTRY

In addition to the nurture of his Christian home, young Tanner studied in the schools of Philadelphia, after which he went South and taught at Clark University in Atlanta. But the budding genius which had been nurtured by the patronage of Wanamaker in his home town could not find congenial surroundings in our Southland. So France, whose hospitality to talented colored men is well known, claimed him for her Latin Quarter for a quarter of a century. While there he brought glory to his country by being among the first Americans to hang a picture in the Luxemberg, being preceded only by Whistler and possibly one other. Two of his pictures now hang in that national art gallery, "The Raising of Lazarus" and "The Disciples at Emmaus." He has been given the privilege of presenting a picture to the gallery *hors concours*, without examination.

But in order to get first-hand information on his subjects and to get into the atmosphere of his scenes Mr. Tanner went to the Holy Land, where he took up a residence. This accounts for the originality of his work and the accuracy of details. This visit made a deep impression on the mind of the artist, and I found him working in his studio in Brooklyn on subjects he had seen more than a dozen years ago. One who has visited Palestine is struck with the accuracy of the painter as he examines his work, even down to the drapery. As one looks upon his pictures familiar faces once seen in the Holy Land come back. It is not often one has the privilege of having a great painter stand by one's side and tell of his own creations. This privilege was mine recently as I was studying the Tanner exhibit at the Grand Central Palace in New York. As I was coming out I met the artist himself, and had the privilege of reviewing the pictures under his guidance. New revelations appeared. For instance, in the painting, "At the Tomb," where the face of John stands out in bold relief, I had not seen the face of Peter as he approached the tomb in the dawn. "If this picture," he said, "had been in your home the face of Peter would have dawned upon you suddenly some day as you studied it."

THE SPIRIT OF REVERENCE

Despite the fact no halo invests any of his sacred figures, as was the custom of the ancient school of artists, a sense of reverence steals over you as you look upon this group of Biblical scenes. The secret, no doubt, lies in the explanation made by Mr. Tanner, who said:

My effort has been not only to put the Biblical incident in the original setting—which is a small matter—but at the same time to give the human touch "which makes the whole world kin" and which ever remains the same. While giving truth of detail not to lose sight of more important matters, by this I mean that of color and design should be as carefully thought out as if the subject had only these qualities. To me it seems no handicap to have a subject of nobility worthy of one's best continued effort. There is but one thing more important than these qualities, and that is to try to convey to your public the reverence and elevation these subjects impart to you, which is the primary cause of their choice.

MODESTY

There is a general impression that modesty is not a characteristic of colored men. The implication may be true for a certain type of colored men, but this is not due to their color but their low degree of general attainment. I have been struck with the modesty of colored men of real culture and attainment. Few men of his day were honored as was Booker Washington, and yet his humility was almost childlike. The most popular singer today is Roland Hayes, and yet he is as unspoiled as a country boy. Although Henry O. Tanner wears the rare French Legion of Honor, conferred upon him last year, his is one of the most unassuming figures in Greater New York.

HENRY HUGH PROCTOR.

Brooklyn, N. Y.

Year Book Reports

The annual reports of the Year Book statistics for 1923 are printed below in the order received from the States by the National Council office. The Year Book giving detailed reports from the churches will be issued, it is hoped, within a month from the receipt of the last report. These figures are subject to minor revision. The contributions to benevolences will be added as soon as figures are available.

State	Membership				Sunday Schools		Home Expenses		Average Salary	
	Number	Add.	Rem.	Inc. or Dec.	Members	Inc. or Dec.	Total	Inc. or Dec.	1922	1923
Ark.	807	19	55	D-36	299	D-60	$ 12,200	D-$ 580	$2,145	$2,073
Fla.	2,997	408	237	I-171	3,254	I-132	$ 135,069	I-$43,330	1,625	1,800
Tex.(W)	2,024	256	481	D-225	2,536	D-228	$ 53,240	D-$ 8,803	2,216	2,241
R. I.	10,067	478	510	D-32	7,805	I-344	$ 233,155	I-$38,338	2,052	2,262
Utah	1,553	59	209	D-150	990	D-70	$ 27,398	D-$ 1,102	2,173	2,462
W. Va.	364	26	6	I-20	201	D-79	$ 10,511	I-$ 15	2,400	——
Ore.	6,519	578	939	D-428	7,441	I-702	$ 115,098	I-$13,794	1,684	1,725
Conn.	77,757	4070	3093	I-977	52,928	D-915	$1,481,695	I-$87,143	1,852	——
N. H.	20,251	1016	912	I-104	17,101	I-105	$ 408,141	D-$ 33	1,484	1,544

Burton of Chicago University and K. L. Butterfield of Massachusetts Agricultural College, and Secretary James L. Barton of the American Board.

The Board of Counselors for the Study of Orientals on the Pacific Coast are: Mrs. Mary Austin, National Arts Club, New York City; Mr. Allen T. Burns, Secretary National Information Bureau, New York City; John H. Finley, LL.D., New York *Times*, New York; Edwin F. Gay, Ph.D., LL.D., President of New York *Evening Post*, New York; J. W. Jenks, Ph.D., LL.D., Research Professor of Government and Public Administration, New York University, member of Advisory Council, Alexander Hamilton Institute; William M. Leiserson, Toledo, O.; Walter Lippman, New York *World*, New York; Hon. Newton W. Rowell, President of the Government Council in the Borden Government, Toronto, Can.; John A. Ryan, D.D., Director of National Catholic Welfare Council, Washington, D. C.; Robert E. Speer, D.D., Secretary Board of Foreign Missions, Presbyterian Church in the U. S. A., New York, President of Federal Council of Churches of Christ in America.

Some of the members of the executive committees on the coast are President Ray Lyman Wilbur of Leland Stanford, Jr., University, Chairman of the Central Executive Committee, Dr. R. deBois Bird of Occidental College, Prof. Norman F. Coleman of Oregon, Judge Thomas

The Black Hills

Congregational Churches in a Gold-Mining Region

By Secretary Frank L. Moore

UNIQUE among all the mountain regions of North America stand the Black Hills, surrounded by widespreading plains. The name itself is a misnomer, for they are really rugged mountains with lofty peaks, forest-clad slopes and wonderful winding canyons. Harney Peak, at an altitude of over seven thousand feet, crowns the whole region. High on the range, near the foot of Harney Peak, lies Sylvan Lake, the chief beauty spot in the State Park. Splendid automobile roads, built at an expense of

STANDARD OIL PLANT
Casper, Wyoming.

hundreds of thousands of dollars, wind in and out of the hills, making the region a delight to the dweller and a Mecca for travelers far and wide.

The Black Hills region is best known as the famous gold-mining region which opened to the world about 1875. The old-timers still tell tales of hairbreadth escapes from Indians as they made their way to the hills over the trails from Cheyenne, Wyo., Sidney, Neb., and Pierre, S. D. With the Indians on the warpath and a rough, uninhabited country to cross, it took nerve and daring to make the trip. Today the famous mines at Lead are steadily at work, mining out a low-grade ore which has already produced millions. They are cutting down entire mountains, hauling ore to the stamp mills and extracting the various metals with their by-products—lead, copper, and zinc.

The geology of the region is most interesting. The hills were formed by a volcanic upthrust. The geological formation can most easily be understood by imagining the geological strata lying one on top of the other from the original granites up through the various sedimentary rocks to the Cretaceous period. Before the upheaval, these various geological strata lay one upon the other like successive layers of a huge cake. Then came the volcanic upthrusts, much as one would push his fist up through this great cake. The more recent geological strata would therefore be thrown farthest away from the central peak, which is solid granite. The limestones and sandstones of the various periods can be clearly traced in more or less regular concentric rings about the entire mountain range. The whole region is about one hundred miles long and sixty to eighty miles wide. The rivers, taking their rise toward the top of the range, have cut winding paths toward the plains, making canyons of surpassing beauty. The timber of the mountains varies from quaking asp and cottonwood through the scrub maples and white bark birch to the dark spruce and pines. This being my first visit to the Black Hills, I was especially struck by the beauty of the region and its most interesting geological formation. Few places I have ever visited reveal so clearly the wonders of the past.

Deadwood is the city best known of any in the Hills. Old-timers never fail to fill the ear of the traveler with the stories of Deadwood Dick and Calamity Jane. Our church here is the oldest of any denomination in the whole region. In the vestibule of the building is a tablet with the following inscription: "Organized 1877. Building erected 1879. The first church organized and the first church building erected in the Black Hills, the beauty spot of South Dakota." Today in the Hills, or within easy reach, are more than a score of churches, many of them stronger than the parent church at Deadwood. A well-established and well-housed church in Rapid City leads them all in membership and financial strength. Then follow churches at Spearfish, Belle Fourche, Newell, with various outstations such as Vale, Arpan and St. Onge to the north, and Hill City, Custer and Hermosa toward the south, while a few miles away on the plains lie Edgemont and Ardmore.

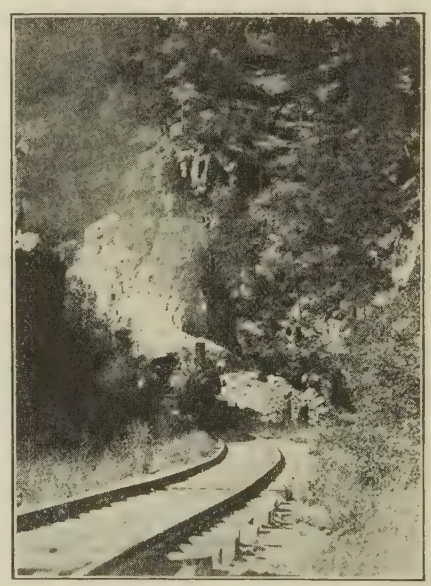
Superintendent Perrin accompanying me, we visited Rapid City, Newell, Belle Fourche, Spearfish, Deadwood and other towns, after which I made the trip alone to Edgemont and Ardmore. It was refreshing to discover the large place in the community life which Rev. H. W. Jamison holds at Newell. He is easily the first citizen in the town, and his influence extends through all the region round. A well-fitted house greeted me at Belle Fourche, where the pastor, Rev. Lauriston Reynolds, a veteran in the service, is doing steady, consistent work. Rev. W. F. Ireland, who met us at Whitewood with his car, drove us up the wonderful Spearfish Canyon to Wildcat Cave and down past the hydraulic plant where water furnishes electric power for the entire Black Hills region, and thus on to Spearfish, where we visited the State Normal School and met many members of the Spearfish church. Mr. Ireland is greatly in love with the Hills and says he hopes to live there the rest of his days. Students are coming to the Spearfish Normal School from all over the state. The president, Dr. Woodburn, is Mr. Ireland's right-hand man in every good work. While in Spearfish, we were reminded of the great outlying ranch country when we visited the office of a dentist who is one of Mr. Ireland's trustees. We were unable to see him because he was taking care of a ranchman who, in an emergency, had ridden eighty miles on horseback through the mud, and the doctor was giving him his time during the noon hour.

We were permitted only a few hours in Deadwood but were fortunate in meeting many members of the church. Here Mr. Harold Burt, student pastor, did a fine work during the summer, preparing the church for a leader whom Superintendents Perrin and Williams hope soon to send to the field. On to Rapid City for the evening service, we were greeted by a full house. Rev. Julian H. Olmstead, recently from New York State, is rapidly gaining the affection and confidence of the people.

A trip through the picturesque Rapid Canyon, past the Conference grounds at Placerville and down the Burlington Road to the south, brought me to Edgemont. A wait of four hours at Mystic, far from being tedious, gave me an opportunity for glorious hours, climbing the mountains and sitting in the quiet under the white birches and pines on that wonderful autumn day. The foliage had been touched by the frost, the quaking asps were yellow, and splashes of red made the mountain-side opposite a great Oriental rug.

The region about Edgemont, where Rev. Alan Fairbank has put in five notable years, is more like the plains of Wyoming than South Dakota. It was formerly a part of the great cattle country, and Edgemont still bears the impress of a stockman's town. A ride of thirty miles, past Prove, on across the plains to Ardmore, brought vividly back impressions that came to me in my early days in Wyoming more than thirty years ago. The plains are still there, the infinite reach of the horizon can never be changed; but the antelope have gone, the open prairies have vanished, and the roads now run on section lines. Barbed wire is everywhere. "The land is in a crate."

At Ardmore we found a fine work going forward under the leadership of Miss Iona Brosius, who is sadly in need of a Ford car. Several outstations could easily be handled by her if she only had means of transportation. We returned to Edgemont in time for the "bee" when men gathered to work on the church. Donning a pair of overalls, I helped to clean up the basement in preparation for a harvest home supper, so feel that I, also, have a little share in that co-operative enterprise. The church building is a beauty. When completed, it will cost in the neighborhood of $20,000. It could not have been erected for less than $40,000 if



IN RAPID CANYON
Near Placerville, S. D.

it had been done under a contract instead of by volunteer labor.

Some time the Black Hills will be far better known than they are today. They stand like an island in the midst of the surrounding plains and semi-desert land that rolls away in every direction like the frozen swells of a lazy sea. The summers in the Hills are wonderful, and many who know them best in winter would not live anywhere else. Our churches in that entire region are well planted, and in a quarter of a century we can expect to see them grow and flourish as more people gravitate to the cities and towns of the Hills because of the natural advantages they offer.

If you wish to succeed in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—*Joseph Addison.*

Mail Advertising in the Small Church

By David E. Adams

MUCH is written and much is said in these days about the wisdom and the necessity of advertising for the church. Paid space in the newspapers is strongly advocated and widely used. Church bulletin boards and wayside pulpits carry their announcements and their message to many who do not enter the building. Window cards and hand-bills help to reach the people.

In many communities, however, such forms of advertising are less effective than those who try them are led to suppose that they will be. The reason is that in those communities where the population numbers from two to fifteen thousand, and which are well provided with churches, it will usually be found that practically every family is listed and claimed by at least one church. That is to say, the constituency to which any given church may properly appeal is practically all listed on its books. That being the case, intensive rather than extensive advertising is indicated. Proceeding on this assumption for five years, I have experimented with direct mail advertising confined to the church's own list and such others as might be known to be unattached or not decided in church affiliation.

Question of Expense

The first obstacle to be overcome is the excessive cost in time and in printing bills, as the smaller churches are seldom willing at first to make adequate appropriations for such purposes. The cost of printing may, however, be reduced by the purchase and use of duplicating devices, of which several effective types are available at prices to fit almost any purse. There is no question that most people, especially in small towns, read their mail! It has been found possible to make an immediate and material improvement in almost any lagging undertaking by the judicious use of postcard reminders. Is the attendance at service smaller than it should be? The useful card, bearing anouncements, cordial invitation, or earnest reminder, will at least let people know that they are expected. In one church people had grown careless about attendance at Communion. The following went to every member:

You are respectfully reminded of your engagement as a member of the Church to participate in the observance of the Communion next Sunday morning at 10.30.

A few habitual absentees took offense at the reminder—but they came! And it was one of the best services in many months. Of course, advertising of this kind or any other absolutely depends for its permanent value on giving those who respond to its appeal something sufficiently worthy and inspiring to justify the appeal. The advertising must not be better than the product.

The Pastoral Call by Mail

One of the great advantages of having such equipment is that it places a minister quickly in direct touch with all his people. He may send them a personal pastoral letter every month, making special announcements, suggesting special needs, reporting progress, including, perhaps, a special paragraph addressed to the sick and the shut-in. Where he may not be able to make a personal call oftener than once a year, he makes a personal contact twelve times as often, at least, by this method. He can, if he will, build up thus a "family feeling" in the church. The results of careful cultivation of a field soon become apparent in increased church attendance, and in increased resources made available for the work. Families whose only contact is through the church school, receiving these personal letters, come to feel themselves included in all the church is doing, and transformations in attitude and spirit are sometimes wrought this way. The direct personal appeal, by mail, has a power not carried by the newspaper advertisement or by the impersonal placard. If the people one wishes to reach are known, this is the best way of approach, save only the personal visit. And sometimes the letter accomplishes more than the call.

Again, the individual letter is something a minister cannot afford to neglect. A man may well sit down once a week, run over the parish list, and jot down the names of a few people for special attention. A sincere note of sympathy; a cordial word of appreciation for some humble task that is being well performed; a word of congratulation on the occasion of some family rejoicing—these all help to hold the church family together, and prepare the way for the forceful presentation of the claims of the family of God. These things all take time, but it is time well spent for the man who wishes to build up a strong working family spirit in the church.

Awakens Interest and Enthusiasm

The duplicating equipment lends itself successfully to all the routine church work. It is invaluable for the finance campaigns. It takes care of tickets, programs, reports, and can be used if desired for a parish bulletin. A church will usually find after a year's demonstration of the possibilities of such equipment that it is well repaid for the expenditure necessary to secure the services of one or two bright young people to make possible extensive work of this kind. And several churches in the same town could easily unite in the purchase and use of the better types of equipment. The whole point lies, however, in the multiplication of the direct personal contacts of the minister, especially with the people not in regular attendance at the services. Their tacit inclusion in a steadily moving program of which they are thus assumed to be a vital part, and which is constantly reported to them, cannot fail to awaken interest and enthusiasm in course of time. I shall be glad to furnish to individuals samples of work done, cost figures, and suggestions as to equipment.

Ware, Mass.

"Without Controversy"

By Ernest Bourner Allen

"*Without* controversy, great is the mystery of godliness."—I Tim. 3: 16.

WITH controversy, the mystery of godliness is still greater!

Of course the caps and italics are not in the original, nor can one affirm they were in the mind of Paul. But they are suggested by the tidal wave of dispute now going on between two groups among our sister churches today. What a pity some men and women cannot see it! Controversy may serve to reveal the truth and set men free from the blindness of error. It may equally well "darken counsel by words without knowledge." There is much specious verbal legerdemain being exhibited in certain quarters—some political, some social, others religious—at the present time. The discriminating laymen will do well to "prove all things and hold fast that which is good." The wise pastor will help his people to steady themselves while others are engaged in the dangerous sport of rocking the boat, rather than in bringing passengers and cargo to port.

We need a Protestant encyclical upon the necessity and the uses of mystery in religion. A materialistic age has exalted logic and reason. Science alone is supposed to deal with "facts." The mysteries of science are ignored or forgotten. The rational mysteries of religion are scorned. But it is becoming more evident that a religion without mystery is as futile as it is human. "The moral uses of dark things," a Bushnell could affirm and substantiate. The mysteries of a religion which is yet practical and powerful who dare deny?

So Paul writes frankly to his young "son in the faith," Timothy, admitting the "mystery of godliness." He is trying to prepare this young man for his great work in the ministry. He is conscious that his own work is nearly done. He reviews the "good fight," the arduous labor, the sacrifices, the stonings, shipwreck and scorn, the debates in Jerusalem, the chains in Rome. None of these things move him! He foresees the danger of a divided church, in which one party claims to be of Apollos, another of Paul. There are many things he wishes to say to his "son," whom he exhorts to "endure hardship" and to be "a good soldier of Jesus Christ." Right in the midst of his letter, therefore, even when he expects to "come . . . shortly" and yet is in apprehension lest he may "tarry long," he puts this wise and striking admonition, which has its lesson today!

Without controversy, great is the mystery of godliness;
He who was manifested in the flesh,
Justified in the spirit,
Preached among the nations,
Believed on in the world,
Received up into glory.

Were I a Star

By Winona E. Howard

Were I a star in heaven above
I'd shine for all, that those I love
Might see my ray;
And shining there, perhaps my light
Would help some wanderer of the night
To find his way.

Were I a stream or babbling brook
I'd flow through every crag and nook
Where I might will;
And through the land where nature wields
A bounteous hand I'd make the fields
Grow greener still.

Were I a flower of high estate
Or lowly weed, at any rate
'Twould be my goal
To bloom and all my powers employ
That blooming, I might bring some joy
To some poor soul.

Were I a bird and fleet of wing,
I'd fly along and sweetly sing
My song of love;
And in my song there'd be no rift,
I'd teach that every perfect gift
Comes from above.

Were I a tree with leaves of green,
I'd raise my branches to be seen
By those who walk abroad;
That in my stately majesty
They might be better brought to see
The handiwork of God.

OUR INVALID PARISH

Winfred Rhoades
Pastor

A Technique for the Solitary. II

The person who has time in abundance, no less than he whose moments are crowded with insistent demands, needs to choose with thoughtful intelligence how he will use his leisure. Time is too precious a matter, and too serious, to be passed idly or trivially. There is always the soul to be developed, the mind to be enlarged, the heart to be spent, the world to be served in some way. Though the powers be hampered, the essential self can be made great, and also beautiful, and also useful.

One thing that must be arranged for is occupation. Neither body nor mind fares well in indolence. If personal experience, and the experience of those with whom one comes in contact, do not suggest offhand what can be done under the specialized conditions of hampered powers, then the finding of suitable occupation—something that is both interesting and worth the doing—must be a matter of deliberate search. Even small and humble tasks may minister to the comfort or happiness of one's fellows, and may perhaps be made a help toward self-support. Those people are doing a lovely and gracious work who are developing occupations suited to the powers of the handicapped, instructing them in new and useful and fascinating accomplishments, and aiding them to a market for their wares. There is need for more of such work. Busy fingers are more wholesome companions than idle fingers.

But not only do the fingers need occupation; the mind is in need of being fed constantly with interest and greatness. It is not well to live in empty-headedness day in and day out; the soul needs romance, it needs poetry, it needs vision, it needs always, while life lasts, to be seeking after more and greater truth than it has yet apprehended. Books—the finer and greater books—lift the eyes from the ground and send the spirit on great and exalting quests. Science is the study of how God's hand shaped creation. It may sometimes, temporarily, make mistakes in its deductions and inferences; so does religion; but to know the great and revealing discoveries of science is to know God in a larger way, it is to apprehend more of that truth which is the foundation of the universe and the foundation of all good living, it is to decipher the fascinating story written by the Eternal in the Book of the Ages.

Great biography is the story of great aspiration, great self-conquest, great victory in the struggle of life, and through great biography mind and soul are opened to the greater possibilities of one's own existence. History reveals mankind's mistakes and successes, disastrous failures and hopeful triumphs, in the long, slow course of its upward climb; it puts up guideposts of warning and of encouragement, and helps the mind to think truly and constructively and in a big way upon the heroic problems that confront the world and the individual at the present moment of time. The world's great poetry, the world's great romance—these send off the soul on high and brave adventure, and fill many hours with a fine pleasure.

Such is the mission of the great books. And why spend upon that which is mere froth and paltriness the precious boon of time that might be given to things whose reward will be both great and lasting?

Closet and Altar

THE LARGER LIFE

Open mine eyes, that I may behold wondrous things out of thy law.—Ps. 119: 18.

Their eyes have been opened to that larger life which is always given us in Christ. And the beautiful thing about that life is this, that worries which were overwhelming yesterday, somehow have vanished so that we cannot see them in the love commended on the cross.—*G. H. Morrison.*

The way seems too narrow only to those whose feet have never entered it. The gate seems too strait only to those who do not know that God's commandments are exceeding broad. Christ's law is a gracious liberty. His service is a perfect freedom. His statutes become our songs in the house of our pilgrimage.—*W. M. Clow.*

Great God of generations
Who blessed the ground we tread
By thousands who could live and die
As thy brave spirit led,
We humbly wait the guidance
That taught those armies then—
Lord—give us of thy faith to know
The valiant worth of men.

In days of exaltation—
Or times of darkening fear—
Be thou the stronghold of our truth,
Keep thou our visions clear.
Teach us to toil, and struggling,
To fail, and build again—
Lord, give us of thy strength to prove
The valiant worth of men.

Wolcott C. Treat.

Life is fuller and sweeter for every fulness and sweetness that we take knowledge of.—*Mrs. A. D. T. Whitney.*

It is when we are permitted to behold the tenderness, the pathos, the simplicity, the sorrow of our noble but suffering humanity, that the true proportions of the everlasting Gospel stand revealed to our adoring gaze. It is not in our moods of criticism but in our hours of need that the proclamation of the Crucified and Risen Savior steals into our spirits, benediction in its breadth, and healing in its wings.—*J. G. Simpson.*

It is not any theory about God, even the best, that makes life worth living. It is God himself; the order of his universe; his mornings and evenings; his sunshine and his stars; his springtime resurrection; his human love; his little children. Because God is, life is worth living.—*John W. Chadwick.*

Infinite Father: We thank thee that thou hast made beautiful with thy light and thy salvation all periods and all divisions of our human pilgrimage, childhood, youth, manhood and old age. Still more do we thank thee, for the meeting-place of souls, where each may converse with all, and all with each across the breadth of all the years; for the kinships of the spirit we thank thee, for the dateless experiences that flow from thy unchanging compassion, for the community of thy children in the life of insight, love, high content, peace, and the sense of the ageless sympathy of our Father. We thank thee for the share that all may have in the triumph of our Lord Jesus over sin and death, and for the universal sense and consolation of home in his eternal kingdom. Amen. *George A. Gordon.*

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

Winning New Friends for Christ

Comment on the Prayer Meeting Topic for March 23-29

BY CHARLES ERNEST WHITE

Topic: The Personal Touch in Winning Others to Christ. John 1: 40-51; James 5: 20.

Light from the Bible Passage

John began his personal evangelism at home, perhaps the hardest place. His own experience had made it impossible for him to do otherwise. We may have to do more than tell our friends of Jesus. We may have to take them to him. A better way than to argue about Jesus is to lead men to him. His very presence is convincing. Jesus knows us individually. Jesus knows all about us long before we reach him. He eagerly awaits that time when men recognize him for what he is. The reward for bringing a friend to Christ is twofold: a matchless blessing to him, and a surpassing merit to ourselves.

Leads for Leaders

How much of a recommendation of our Master is it when we never speak of him to our friends? What is the reason? Doubt as to Jesus? Lack of real interest in our friend's welfare? Timidity? Which of these has any weight?

Do we realize how great a thing we are doing for the one we are seeking to win to Christ? Are we willing to make a mistake for Christ's sake rather than miss an opportunity which may never come again?

Do we pray for opportunities? Do we watch for them? Do we seek to *attract* and to avoid antagonizing? We are set to *win* men. (Study I Cor. 9: 19-22).

Thoughts for Members

Mrs. Annie Trumbull Slosson in her classic story, *Fishin' Jimmy*, said: "To his simple intellect the fisherman's art was a whole system of morality, a guide for everyday life, an education, a gospel. It was all any mortal man, woman, or child, needed in this world to make him or her happy, useful, good. 'I tell ye,' said Jimmy, 'his r'liging's a fishin's r'liging all through.' "

If thy soul, with power uplifted,
Yearns for glorious deed,
Give thy strength to serve thy brother
In his need.

—*T. C. Williams.*

Of this we may be sure: nothing brings into one's own life such a powerful lift to higher levels as the doing of individual work for others. It is bound to raise one's own standards of life and conduct. It is the most effective safeguard against personal failure that we can ever find. The best way to conquer self is to forget self in an effort to help "the other fellow."—*Charles G. Trumbull.*

"The Christian who lives by the power of Christ's indwelling Spirit, becomes a demonstration of the Spirit in power, a visible and indubitable proof of what God can do in a human life." Few of us have ever accepted the challenge of this test.

A Moment of Prayer

The joys of intimacy with thee, O Master Christ, have been so great and full that it ill becomes us not to bring others to thee that they, too, may have them. Keep us from the indifference, the timidity, or the cowardice, that would delay this inexpressible delight from coming into their lives. Amen.

AMONG THE NEW BOOKS

Three Interesting Books

REVIEWED BY THE EDITOR-IN-CHIEF

TUTANKHAMEN AND EGYPTOLOGY, by SAMUEL A. B. MERCER, PH.D., D.D. (Morehouse Pub. Co. $1.50). Professor Mercer is Dean of Divinity in Trinity College, Toronto, and is Professor of Semitic Languages and Egyptology. Within a compass of slightly over a hundred pages he here presents a brief account of the first period of excavation of Tutankhamen's tomb with a resumé of Egyptian history, a translation of every extant ancient inscription having to do with Tutankhamen, and a chapter defining technical Egyptian terms. One chapter deals with "Tutankhamen and the Bible," and another with "Egyptian Culture and Religion." A chronology and bibliography add to its value. No better brief introduction to the whole subject could be found by one who wants to understand the meaning of recent discoveries.

A BOOK OF CHRISTIAN WORSHIP, prepared by PETER AINSLEE and H. C. ARMSTRONG (Seminary House Press, Baltimore). This little book is prepared "for voluntary use among Disciples of Christ and other Christians." It contains also a manual of forms and corresponds largely to a similar manual published by our own Pilgrim Press not long ago. An introductory chapter gives an account of the communion known as "Disciples of Christ," and discusses the relation of that communion to the church universal. The effect, rather the opposite of that intended, is somewhat inevitably to attach a denominational label to a compendium that is really catholic in spirit and contents, and that may be recommended as valuable for Christian worship and guidance in all communions where liturgy and procedure are not inflexibly prescribed.

THE RISE OF CHRISTIANITY, by FREDERICK OWEN NORTON (University of Chicago Press. $2.00). This volume will be of interest equally for the individual student, for student classes, or for the general reader. Concisely, compactly, in less than 300 pages, it gives the facts that are necessary to understand the rise and growth of Christianity. Out of this historic setting it interprets the meaning of these facts for their own day and for ours. At the end of each chapter are bibliographical notes for supplementary reading.

Mission Study Books

BETTER AMERICANS, by JOYCE C. MANUEL (Council of Women for Home Missions and Missionary Education Movement. $.60). A handbook for leaders of Juniors, 9 to 12 years of age; containing stories, games, handwork and service activities suitable for groups of this age. This is the first of a new three-year course, to be known as *The Better America Series*. The leader in the week-day or Vacation Bible School will find good material here as well as those in the Junior Department, Endeavor Society, or Mission Band.

THE CHILD AND AMERICA'S FUTURE, by JAY S. STOWELL (Council of Women for Home Missions and Missionary Education Movement. $.75). This is the book for program meetings and popular study of the interdenominational home mission theme for 1923-1924. It combines both the work of home missions and religious education and hence has double interest for every church. Mr. Stowell has put in clear and non-technical language the results of wide experience and extensive research. The book will have a value as a text for current use.

WORK, PLAY, AND THE GOSPEL, by MALCOLM SPENCER (Doran. $1.50). This book embodies and illustrates that for which it appeals: an evangelistic message which is decisive and challenging without denial of all that is really good. Writing for youth and with sympathetic appreciation of youthful interests, Mr. Spencer presents a rich and satisfying interpretation of Christian living. Those who hold that religion must necessarily be ascetic will pronounce some of his statements pagan. A fair and careful reading of the entire volume and of the author's conclusions will show any such judgment to be superficial. The book is published under the auspices of the Student Christian Movement and should be studied by every leader of young people.

COLOR BLIND, by MARGARET APPLEGARTH (Doran. 10 cents). A home missionary play in three acts, dealing with the subject of racial relations in the United States. It is a reprint from "Short Missionary Plays" by the same author, reviewed in an earlier number.

CHRISTIAN EDUCATION AND THE NATIONAL CONSCIOUSNESS IN CHINA, by JAMES B. WEBSTER (Dutton. $2.50). Dr. Webster is connected with the Department of Education in Shanghai College, China. He writes from the viewpoint of a critical, yet friendly observer of the missionary education work and has made a clear-sighted, constructive contribution to the building of a sound Christian educational policy for that country. This book will be of decided value in connection with the study of the interdenominational foreign mission theme for 1924-1925. The book is of equal value to the general student of educational theory and practice.

NYILAK AND OTHER AFRICAN SKETCHES, by MABEL EASTON (Revell. $1.00). Out of her experience as a missionary in the Belgian Congo, under the Africa Inland Mission, the author has written twelve stories which reveal the tragedy and pathos and also the humor and joyousness of mission work. The stories are well written and full of human interest.

THE SPREAD OF CHRISTIANITY, by PAUL HUTCHINSON. TEACHER'S MANUAL, by MARION O. HAWTHORNE (Abingdon Press. $1.00). Mr. Hutchinson's book, published last year, has proved itself a helpful text for the study of Christianity and missions from the historical viewpoint. This manual will increase its value to many leaders, suggesting topics for discussion and applications of facts revealed in the study to present-day conditions.

HERBERT W. GATES.

Some Historical Studies

FREEDOM OF THE MIND IN HISTORY, by HENRY OSBORN TAYLOR (Macmillan. $2.25). A fascinating and convincing study of the progress of mankind. First the author considers and traces man's emergence from the brute, and then proceeds to describe various examples of human progress—in political institutions, religion, philosophy, science, art, literature. In the opening he says, "I conceive progress, by which I mean human well-being, to be the achievement of human faculty and the divine power. It seems to me to issue from the unfolding of the free energies of the human mind empowered and sustained by the creative and loving mind of God." Near the end he says: "Hail to the human mind, and hail to man! Hail to the progress of mankind! And hallowed be our thought of the Power that made this divine creature." The body of the book, allowing for all the brutalities and tragedies of human history, traces a long, gradual progress which justifies this enthusiastic conclusion. It is refreshing to read a thoroughly scientific treatise which gladly and frankly recognizes the guidance of a loving God in human history and gives him the glory.

CHINA, by EMILE HOVELAQUE, translated by MRS. LAWRENCE BINYON (Dutton. $3.00). Mr. Hovelaque is possessed of a profound respect for China, for its ancient civilization, its religion, its philosophy, its art. "Few of us yet realize," he says, "that these ancient Far-Eastern races are as profoundly and completely civilized as our own, and in certain refinements surpass us." To be sure his realistic description of his first impressions of the filthy streets of Canton, confirmed by later sensations in other cities, conflicts somewhat with his enthusiastic estimates in the introduction and conclusion. Much of the book is written out of personal observation, more is the result of wide reading of other travelers. After describing the China which he saw he turns to ancient history, and devotes considerable space to religions, institutions and art. He says: "The art of China is one of the highest summits of human art" and devotes 28 pages to discussing it. The rest of the volume concerns history down to 1919, a chaotic record which he narrates with a tone of despair. He lays much stress, in closing, on the hopeful influence of Young America on Old China, "as the one light in a world given over to the powers of darkness and strife." The book is written with eloquence and charm, it is full of sympathy, interest and enthusiasm. But while the reader will take delight in the fascination of the narrative he may find it necessary to view judgments and conclusions with discrimination.

BEGINNING AGAIN AT ARARAT, by MABEL E. ELLIOTT, M.D. (Revell. $2.00). Dr. Elliott has been one of the conspicuous personages in the Near East during four years of her service in relief work. This book tells something of her work, but more of the Armenians and the Turk. It is her especial desire that Americans may know the Armenians better, as they know them who work among them. It deals therefore in part with the past and recent history of the people, with the trend of events and with the value of American Relief Work. This is the truth about the Near East, written by one who knows and has helped make history.

THE FOUNDING OF UTAH, by LEVI EDWARD YOUNG (Scribners. $1.48). This book deals mainly with the early history of Utah. It is an interesting and romantic story. Perforce it has much to do with the colonizing of the Mormons, but the author does not neglect the fur traders, the Indians, and early scientific explorations, and the economic and social factors of the state's early history. He acknowledges help received from the Church Historian's office at Salt Lake City and the Daughters of the Pioneers.

The Editor's Bible Class

Conducted by William E. Gilroy

The Reign of Solomon

Comment on the International Uniform Sunday School Lesson for March 23. Scripture References, II Chronicles 1: 7-12; I Kings 11: 6-11

Here in our lesson we have two strongly contrasted portrayals of Solomon. In the one (I Kings 11: 6-11) we have Solomon represented as a man anything but wise, a man building high places for abominably idolatrous worship, doing "evil in the sight of the Lord"; in the other we have the traditional Solomon, the man whose record has so dazzled history that his sins have been forgotten, the man, who, given the opportunity of choice, chose wisdom and knowledge that he might be a true leader and a just judge.

It is necessary frequently to remind my readers that I am not here attempting scholarly critical study, but simply some homely exposition and practical suggestion. The scholarly critic would find an explanation of what I have defined as the great honesty and candor of these Biblical narratives. He sees in them the work of more than one hand, in which men of different viewpoints have estimated differently the great figures of Israel. This, incidentally, may help to explain any difficulties and discrepancies that the uncritical reader may have sensed in reading the pages of the Old Testament. Only the most careless reader could fail to notice the element of repetition in many narratives and the contrasted expressions of opinion. Does it not, however, add to our praise of the Bible, and to that of the compiler who, like a very honest editor, edited without suppressing, and gave us both sides of the story?

As we have had the strength and weakness of Saul portrayed, and the saintliness and sinfulness of David, so here we have the wisdom and the foolishness of Solomon. How few men, even the wisest, can stand to have all the details of their lives scrutinized! The Bible ought to make us very long-suffering and patient in our judgments of our fellow-men, yet it is strange that those who profess to be most zealous for the Book are of the most censorious of their fellows.

The one thing that should never be forgotten in connection with Solomon is his prayer at the dedication of the Temple, recorded in I Kings 8 and in II Chronicles 6. That prayer would redeem any man's character. For dignity and beauty, for reverence and depth of feeling, for the sense of justice, mercy toward the stranger, submission to the divine will, and the consciousness of the Eternal, it stands among the sublime expressions of literature and religion. Did Solomon actually make it? Were the words his very own? Or did some great saint and prophet, some prime minister of the Temple, write it in much the way that the King's *Speech from the Throne* in England is written today?

What matter? It is Solomon's prayer, and the Temple is remembered chiefly for that prayer, much as a keen critic remarked that Gettysburg would some day be remembered for Lincoln's Address. How petty the foolish things, and even the evil things, in our lives become in comparison with some noble service, some deep and splendid consecration in which all that is highest and deepest in us speaks forth! It is well that we forget Solomon's evil ways and the turning of his heart and his head through his multiplicity of wives, and stand in awe and in the spirit of emulation before the memory of the builder and dedicator of the Temple, who found a larger glory than that of the Temple: *Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*

Normal Vision of Bible Truth

We have been considering the question, What will happen if every man sets himself up to judge the Bible, selecting just what suits him and rejecting whatever does not? If every man exercises "the right of private judgment," which was asserted at the Reformation, what is going to save us from religious anarchy?

I have suggested some general considerations regarding our attitude toward the Bible and toward those who differ from us in its interpretation. Let me come now to more specific things.

First of all, let us remember that it was this very cry of religious anarchy that the Roman Catholic Church raised against the Reformation, and that Roman Catholics have always raised against Protestantism. But can any sincere Protestant really believe that the cause of the Church has suffered because Christians refused to acknowledge the infallible authority of the Pope?

Second, let us lay great stress upon the spirit in which the Bible is read. Humility and reverence for truth are essential and are not incompatible with the spirit of honest investigation and the open mind. Ignorance, self-assurance, bigotry, presumption, and prejudice (which means literally, judging things in advance, or without honest consideration) are the chief foes of true Bible study.

Third, let us remember that men are not so unlike that dangerous and fantastic ideas are ever likely to gain prevalence. Men of open mind and sincerity come to much the same conclusions because they see with the same vision. There is little anarchy in science because there does not happen to be an infallible pope of science or an infallible book of science. Scientists recognize the same laws, and where errors are discovered they are recognized and the newer conclusions gain currency. But this freedom of scientific men does not preclude unity of purpose and a general unity of result.

Here and there an individual may be short-sighted or long-sighted or color blind but this does not prevent the mass of men from arriving at common notions of the shape, size and color of the things they see. Normal vision establishes certain things, and men correct their vision by comparing observations. If a man finds himself seeing things very differently from others he had better consult an oculist—always allowing, of course, that his vision may be right and his neighbors' wrong. But the wise man will check his facts and observations. One must remember, also, that there is a training in observation and in normal vision. There is the vision that is not abnormal but glorified. One cannot too often recall the story of Turner and the woman who criticized his sunsets. "But, Mr. Turner," she said, "I never saw such colors in the sky." "Probably not, madam, probably not," replied the artist, "but don't you wish you could?" The old story has particular appropriateness in relation to the Bible. The great book reveals its beauties and wonders according to our power of vision.

With the Schools and Colleges

Day of Prayer at Hartford

Something of interest in the observance of the old-fashioned Day of Prayer for Schools and Colleges has doubtless been lost in recent years through the diversity in the dates assigned, so that the idea of concerted prayer has been dissipated. The Hartford Seminary Foundation, however, observes such a day each year and has found it most practicable to select for the observance a day in the break between the first and second semesters of the academic year. This year Tuesday, Jan. 30, was the day fixed.

The entire student body, with the faculties of the three schools of the Foundation, assembled in the chapel at 11 o'clock. Prof. Lewis Hodous of the Kennedy School of Missions was the leader, speaking of "The Prayer Life of the Master." Many of the students led in prayer and the service closed with an impressive season of silent prayer and meditation. In the afternoon the service at 4 o'clock was led by Dean E. W. Capen of the School of Missions, who introduced the invited speaker of the day, Rev. R. B. Chamberlin of Hanover, N. H. The theme of his address was "Hindrances and Helps in our Praying." It was a striking and stirring address, unconventional in form and manner and unusual in material, presenting some of the religious conditions and attitudes which Mr. Chamberlin has found among the college men to whom he ministers.

This service was followed by group meetings in which members of the faculties joined with the students in groups as arranged by the students, in some of these meetings the entire hour being spent in prayer.

Surely if we are going to hold to the belief in a living personal God and retain our conviction of the reality of prayer there is power in such an observance as this Day of Prayer for Schools and Colleges. What can take the place of prayer? Who can measure the sweep and power of it? C. S. L.

A Notable Address by Secretary Patton

The February meeting of the Boston Congregational Club enjoyed an exceptional treat by Dr. C. S. Patton of the American Board at its February meeting. Dr. Patton spent a long vacation last year in England, and during that time he visited some of the famous places related to the religious history of England and studied the history of those places and the religious periods they represent. His address to the Club presented four periods thus studied, beginning with the Druids, and showing most interestingly the advance in religious thought and life, emphasizing the beginning of Christianity in Great Britain.

Dr. Thomas Sims, biographer of the Boston Congregational Club, read his annual report which characterized appreciatively the eight members of the club who died during the last year. President Brownell of Northland College spoke briefly and students from the college sang.

What is needed is not to get into a praying frame, but to maintain a praying character, to be always in the will of God, so that no employment or enjoyment shall be inconsistent with prayer.—*G. Campbell Morgan.*

WITH THE CHILDREN

The Queen of the Wood-People

By Charlotte E. Wilder

Everybody in the forest loved the little dryad who had her home in the big hollow tree near the waterfall. When any of the wood-people happened to scurry by her door, they would always stop a minute to poke their heads in and call: "Oh, Miss Dryada, are you there? Can't you come too?"

And usually she was there, and would scamper down from the attic in the top branches or up from the cellar in the underground roots and with a swing of her tattered skirts hop along with her friends.

It was rather sad about Miss Dryada's clothes. She was such a merry little fairy, with such a bright, flyaway head, that she never looked out for herself properly. She gave the big pot of gold that she found at the end of the rainbow to the chipmunk's children, and she promised away all the nuts on her tree before they were even ripe. So of course she had no pennies at all to spend on herself. Everybody else in the forest seemed to be fitted out with feathers or fur but Miss Dryada was a little half-human fairy who came blowing in one night, perfectly drenched, riding on the tip of a lightning flash.

That was in the late autumn, so she gathered some old leaves and twisted their tough brown stems together, until she made a brown dress with ragged edges, that crackled when she walked. But Miss Dryada hardly ever walked; she always danced along, with her tiny bare feet twinkling over the moss.

One day the wood-people had a picnic. The bees took the lunch along in their honey-baskets, and the crickets and mosquitoes promised to provide the music. Of course the fireflies were there, to lead the way home after dark, but Will-o'-the-Wisp was locked up before they started, so that he could not lead any one astray. They played all the games that wood-people play, while Miss Dryada sat up on a big rock and was queen, and judge of the races. The tortoise won the cross-country race, of course, but there was almost trouble when the dish ran away with the spoon.

There was real trouble right after lunch, for two visitors came who had not been invited. They were a black thundercloud and a stinging cold wind. The furry creatures only fluffed out their coats and felt cozy, but all the animals decided it would be best to gather in a cave nearby, and wait until the rain was over.

But little Miss Dryada began to shiver. She danced and waved her arms in the air to warm herself, but the more she frolicked about, the more she shivered. Her thin dress crackled so that it sounded like a tiny hailstorm in a cave, and her feet grew blue and stiff.

All the wood-people gathered around her saying: "Winter is here. What shall we do to help our Queen?"

"I'll give her some fur," said the bear.

"I'll let her have my tail feathers," said the pheasant.

"You can use my quills for needles, and sew her a dress," said the porcupine.

"I will spin her all the thread she wants," said the spider.

"She can borrow some of my scent," said the skunk, but at that they put him out of the meeting.

So Miss Dryada huddled down under the eagle's big wing, while the dress was being made. The ants swarmed over the ground, bringing the materials in their mouths and laying them together: the spiders wove the hairs of the fur to make a soft shining fabric, and at least fifty squirrels sent the quill needles flashing in and out, sewing up the seams; Molly Cottontail gave white fur to edge the collar and cuffs; the glow-worms rubbed their light over the acorn buttons so that they shone like lanterns; the spiders put tiny cobweb pockets on; and the humming-birds, who were just ready to journey southward, made a cap, shaped like a nest, of pine-needles and feathers, with a shiny button on the top. Some one brought two lady's-slippers for her feet, and foxgloves for her hands. So when the dress was done, every animal had given a bit of something to help make that shining gown that lay spread out on the moss like a lovely warm flower-petal.

Then fifty birds flew down and lifted the dress carefully in their bills, so that it swelled out in the wind like a balloon, and slipped it over Miss Dryada's head. At the same time the old owl, wisest of all creatures, flew down to a rock, blinked his eyes three times, turned about three times and said, "Tu-whit, tu-whoo" three times.

At that moment Miss Dryada saw a bluebird, whose feathers were wet and sleek with the rain. She put her hands up and tried to pull off the dress so that she could cover him with it. But it would not come off, and all the animals, even the bluebird, joined hands and danced round her, laughing. And they sang, the bear in a bass growl, and the birds in a sweet soprano, the bees making an accompaniment with a loud humming. This is what they sang:

You cannot give it away, for we
Have wished it tightly on, you see,
For you are our Queen, and our Queen must be
Dressed very, very elegantly.

(*All rights reserved*)

What Toby Did

A little old woman lived all by herself,
And a lonely old woman was she.
All the children she had were a dog and a cat
And little lame chick-a-dee-dee.

At sunrise each morning she lit up her fire
And gave little Toby some meat,
Some milk for her kitty, and then she would spread
Some crumbs for the birdie to eat.

One day the old dame felt exceedingly ill
And unable to rise from her bed;
So the chick-a-dee-dee sang a sweet little song,
And the kitty purred close by her head.

But Toby jumped out of the window, and off
He flew to old Nancy McKay.
He whined at her feet and pulled at her gown
Till she followed him over the way.

Nancy started the fire, made a good cup of tea,
And soon the old dame was quite well.
But if Toby, her dog, hadn't shown such good sense,
What had happened we never can tell.

—*Dean Campbell.*

When Patsy Saved the Day

By Marjorie Dillon

Of course the twins never once meant to lose sight of Grandpa's place in the California hills. That was what Grandma always said when Dolly and Don started out to play. "Don't go out of sight of the big red barn."

Today was different. It was a twin birthday, and that called for extra celebrating. "I'll fix the very nicest lunch yet," promised Grandma that morning,—"fried chicken and jelly tarts, and a saucer pie apiece. We'll save your birthday cake till you get home." Off trotted the twins, chattering like the gray squirrels in the woods.

"Let's play we're Indians like Hiawatha, and out hunting a deer," suggested Don, after the delicious lunch had disappeared. "You find some straight sticks. I have some twine and I'll make bows and arrows."

After the make-believe Indians started over the next hill after a deer Dolly heard a startling noise in a thicket.

"Sh! What's that?" she whispered, looking about fearfully. Maybe it's a real live deer. Do they—bite?"

Don acted very brave, though secretly he wondered whether it was a grizzly bear. Just as he drew his bow and arrow to defend Dolly, a meek old cow stuck her head out of the bushes and said, "Moo-oo!"

"I knew what it was," said Don, with a long breath of relief.

"Oh, Don! There's a little rabbit up by that rock!" Dolly pointed out just then. The rabbit saw Don first and went hopping up the trail, his cotton tail bobbing ahead in plain sight. Away went the Indians on a sure-enough chase. Of course the smart bunny popped into a hole among some friendly brier bushes, and the children halted, breathless.

Dolly gave one wild glance around. "Oh, Don, I can't see Grandpa's red barn at all. Where are we?"

Don stared long and hard. Then he looked just as he felt—very odd. He couldn't tell Dolly where they were. You never can when you're lost. But he mustn't frighten Dolly.

"Oh, it's over this way!" he said carelessly. "There were lots of big pines and boulders."

However, in the hills there seem to be nothing but pines and rocks, and it is very easy to get lost. For a long time the twins wandered one direction after another, getting more and more bewildered. Never once did they sight that old red barn, their guidepost.

Dolly was no cry-baby, but it was hard to keep the tears out of sight where they belonged.

"S'pose we have to stay in the woods all night," wailed Dolly, at last giving up and dropping down on a rock. "S'pose supper-time comes and we aren't there for our birthday cake. How will poor Grandma feel?"

Don blinked hard. He knew very well how he would feel, out in the cold dark with perhaps coyotes howling close enough to give a fellow the creeps. "I'm going to climb that great big boulder and look down in the valley," he said bravely. His legs ached dreadfully, but he managed to reach the rocky lookout. A second later Dolly brightened up to hear him sing

out. "Say, it's all right, Dolly! I can see a plain road down there and there's a horse trotting along. I just believe it's Uncle Sam's Patsy. Hurry, and let's try to stop her."

Now Uncle Sam worked at a mine up the valley, and he had ridden Patsy up that morning. Sometimes, when Patsy was needed at home, Uncle Sam turned her loose and headed her toward the ranch. Then the clever pony would trot and gallop straight back to Grandpa's all by herself.

Down the gravelly slope scrambled the excited twins, calling "Petsy!" at the top of their lungs. It was Patsy and she knew the children, who often fed her goodies and sometimes rode her about the ranch. They climbed on her back, the happiest twins in the West. Patsy nickered and eyed them as if saying, "Too bad you humans haven't horse sense!"

Patsy's going to have some of our birthday cake," Dolly told Grandma when they reached home at dark. "We'll never go far from the red barn as long as we live, will we, Don? It's no fun being lost. What if Patsy hadn't known the way home?"

"But you see, I did!" whinnied Patsy, comfortingly.

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An Outstanding New Book

History of Assyria

HISTORY OF ASSYRIA, by A. T. OLMSTED (Scribners. $7.50).

A handsome volume of over 700 pages, abundantly illustrated with 176 photographs and drawings, and beautifully printed, this volume promises to the eye what it abundantly fulfils in an entertaining and instructive text. We know of no other volume on the history of Assyria which is its equal for the general public. It compares favorably with Professor Breasted's *History of Egypt*, on which it has been modeled. The author, who is professor of history and curator of the Oriental Museum, University of Illinois, is well equipped for his work. He "traversed Syria in detail" in 1904-1905, and in 1907-1908 visited all the districts of interest to the historian of the Assyrian Empire. His geographical descriptions are "based on personal observation." Most works of this nature are rather dry reading. Professor Olmsted's text is alive with human interest. He gives the reader the impression of being fascinated with his subject. Bible students will find the volume full of valuable material. "The Old Testament no longer stands by itself; every page is illuminated, and the evolution of Israel is seen to be but an episode in the great drama wherein Assyria played the chief part." There are many references to Israel and Judah, and chapters on First Contacts with Israel, the Last Days of Israel, Isaiah and the Seige of Jerusalem. The main part of the book is based on the historical material gathered from the monuments, inscriptions, and the testimony of the ruins. The closing chapter, entitled "The Assyrian Wolf," sums up the author's conclusions. These are his closing words: "The Assyrian was a human being; being such, he was very much like ourselves. He was sometimes good and sometimes bad, he was cruel and he was forgiving, he was wise and then he blundered, he had capabilities for certain work, he had none for others. All in all, he was a man, and a capable man; he suffered the usual human limitations, he was a child of his age. The empire he founded marked a milestone in the long and heart-breaking advance towards a higher civilization. He was the shepherd-dog of civilization, and he died at his post."

Scribners. From *The History of Assyria*

Our Readers' Forum

Question Re. Magnanimity

To the Editor of the Congregationalist:

The recent editorial on "The Passing of Woodrow Wilson" was read with appreciation of its fairness. It is not in the spirit of controversy that I suggest a collateral consideration, in view of the statement that "as War-President Mr. Wilson lacked the magnanimity of Lincoln."

It may be said that if Lincoln had any weakness in his public life it was to be found in that very magnanimity, which sometimes stood in the way of the incisive action that the occasion demanded. The attitude of Wilson in the League of Nations discussion has been called self-willed, and contemptuous of the opinions of others. There are times when spiritual insight and determined action accompanying it are more important than a false magnanimity that passes mild judgment on evil ways. Peter saw through Ananias. It was not a fault, but the exercise of high spiritual capacity, that he dealt summarily with the case. It is not necessary to agree with Wilson in all his policy in order to maintain that it is quite possible that he saw what many others thought they saw, that the enthusiasm for the preservation of the sovereignty of the United States in her own affairs was largely a camouflage to cover personal and partisan motives that were utterly unworthy of the solemnity of the times. Our late President doubtless believed that spiritual insight is not given to man for nothing. We are thankful for a magnanimous Lincoln. We may be thankful also for a President who, following his spiritual insight, believed that to save his people from the curse of a camouflage patriotism was more important than any other consideration at the time. Nothing else would be real magnanimity.

Lincoln, Neb. C. W. DUNN.

A Definition of the Bible

To the Editor of The Congregationalist:

The Bible is the human record of a gradual revelation of God, culminating in Jesus Christ as the perfect revelation of God's character and purpose.

The revelation was a gradual and growing revelation; the Old Testament is by no means to be put on an equality with the New. Paul, speaking of the old dispensation, is bold to say that it has "no glory, by reason of the glory that excelleth." (2 Cor. 3: 10).

The Bible, as a human record, is subject to human errors. For example, 2 Samuel 6: 23 says that Michal had no child; 2 Samuel 21: 8, which speaks of five sons of Michal, contains an evident error, Merab being the correct name. But such errors are wholly outside the sphere of inspiration, its purpose being the presentation of God's character, and his will for man.

In the realm of science, man is left to work out his own understanding of the physical world and its forces, and no word comes from God to correct his errors. At first he may believe that the sun literally rises and sets, that the sun and moon were created after the earth; but such matters are wholly outside the religious relations of man to God.

And finally the Bible is not simply the record of man's endeavor to find God; it is the record of a divine revelation, God seeking man, and gradually preparing man, until "the fulness of time" came, and "God sent forth his Son" (Gal. 4: 4). Seeing him we see the Father in the perfect revelation of his character and purpose (John 14: 9). Christ is the standard by which all prophets are to be judged. He is the final and absolute authority.

STEPHEN G. BARNES.

Essex Junction, Vt.

Duplex or Simplex?

To the Editor of The Congregationalist:

An intelligent Congregational layman criticizes the duplex envelope. He thinks the local church should meet its apportionment for missions by an appropriation from its treasury, provided for in the budget. Is not his ideal the right one? This method is recommended to us in the case of the lesser items, such as the support of the Federal Council, or the Seaman's Friend Society. If it is a good method for the lesser items, why not for the greater?

We have been simplifying our financial system. Forty years ago we were asked to make eight offerings for our missionary boards. Now we are making one canvass for missions under the Apportionment Plan. But we also make a canvass for home expenses, or we combine the two appeals, with a duplex card for pledges. The next step in the simplification of our machinery, is to make one pledge for the work of our denomination, with the apportionment for missions as one item in the budget. When the apportionment has been assigned to a local church, it is possible for that church to instruct its members as to the proportion in which their dollars should be divided, and direct its treasurer to use for missions a percentage of the entire receipts. Instead of tell-

(*Continued on page* 349)

NEWS OF THE CHURCHES

Lenten Services

Sermons and Study Classes at Jamaica, N.Y.

Rev. E. C. Macklin, pastor of Victoria, Jamaica, N. Y., has just issued a folder of special Lenten services, showing a most interesting and practical program covering the whole church life. For the nine Sunday mornings, beginning Feb. 24, Mr. Macklin announces his subjects as follows: "Jesus, the Popular Preacher," "On this Rock will I Build My Church," "Our Work for the Backward Races in America," by Dr. Bliss of the A. M. A., "Jesus' Seventy Representatives," "The Two Greatest Commandments," "Foretastes of Gethsemane and Calvary," "The Bravery of Doubting Thomas," for Palm Sunday, "Jesus Publicly Proclaimed as the Christ," and for Easter, "Personal Immortality." Besides the regular morning sermon, Mr. Macklin preaches a brief junior sermon at each Sunday morning service.

On Tuesday evenings the church will present an interesting list of addresses as follows: "Experiences on the Cowboy and Mining Frontier," by Dr. F. L. Moore of the C. H. M. S.; "Two Trends in Protestantism," by Dr. R. W. Sockman of the Madison Ave. M. E. Church, New York; "The Boundless Love of God," by Rev. J. C. Green of the Rockaway Beach Church; "Latin America and Christianity," by Dr. S. G. Inman of Columbia University; "New York's East Side and Christianity," by Rev. C. D. Kepner of New York; "India and Christianity," by Dr. D. J. Fleming of Union Seminary, and "Contemporary Opinion of Jesus," by Rev. Andrew Magill, of the First Presbyterian Church, Jamaica. Following the addresses, at 9 o'clock, there will be three study groups, one on "The Life of St. Paul," led by Mr. Macklin, one on Japan and Christian Missions, led by Mr. William Krumbeck, Jr., and one on Christian Fellowship and Modern Industry, led by Mr. H. K. Vaiden and Mr. H. G. Disbrow.

Dr. Huget's Lenten Program

At Tompkins Ave., Brooklyn, N. Y., Dr. J. P. Huget will give four distinct series during Lent. The morning sermons will be on "The Great Doctrines of the Christian Hope"; "The Power of Great Truths," "Repentance Toward God," "Faith in our Lord Jesus Christ," "The Work and Witness of the Holy Spirit," "The Righteousness which is by Faith," "The Church and the Kingdom," "The Lordship of Christ," and "Eternal Life." The Sunday evening sermons will be on "Practical Topics of Daily Living" and the Wednesday evening prayer meetings will consist of a series of studies in the Epistles to the Romans. The 19th series of Friday Evening Lenten Lectures, a series which always fills the large church auditorium to its capacity, will be as follows:

March 7—"The Song on the Shield."
March 14—"The Holy City." Lecture Recital. Dr. Huget and the Choir.
March 21—"The Use and Abuse of Imagination." Dr. S. Parkes Cadman.
March 28—"Fundamentalist Fiction."
April 4—"The Pilgrim and the Book." Pageant.
April 11—"For All of Us."
April 18—"Myrrh and Aloes." Good Friday Service. Dr. Huget and the Choir.

Lenten School at Asylum Hill, Hartford

Asylum Hill, Hartford, Ct., Rev. W. H. Butler, pastor, announces the following program for the fourth year of its Lenten School, held on Thursdays from March 6 to April 3:

3.45—Children's Hour. Stories and Handwork.
6.00—Supper. An opportunity for acquaintance and fellowship.
7-7.40—Discussion Group—"Some Essentials of the Christian Faith." Leader, Prof. Alexander C. Purdy, Hartford Seminary, with these sub-titles: "How Shall We Think of Religion?," March 6; "How Shall We Think of God?," March 13; "What Can Christ Do For Us?," March 20; "Faith in the Light of Modern Science," March 27; "What Shall Be Our Attitude Towards the Future Life?," April 3.
7.45—Devotional Period, led by the minister.
8.00-8.45—Assembly Hour. "Contributions to the Life of the Church." Dates and speakers at the Assembly Hour are as follows:
March 6—The Episcopal Church, President Remsen B. Ogilby of Trinity College.
March 13—The Methodist Church, Rev. L. H. Dorchester, D.D., First Methodist Church, Hartford.
March 20—The Presbyterian Church, Rev. J. F. Johnstone, Ph.D., Presbyterian Church, Hartford.
March 27—The Baptist Church—Rev. A. B. Coats, D.D., Secretary of Baptist Missionary Society.
April 3—The Congregational Church, Rev. Willis H. Butler.

"Questions Jesus Asked of Men"

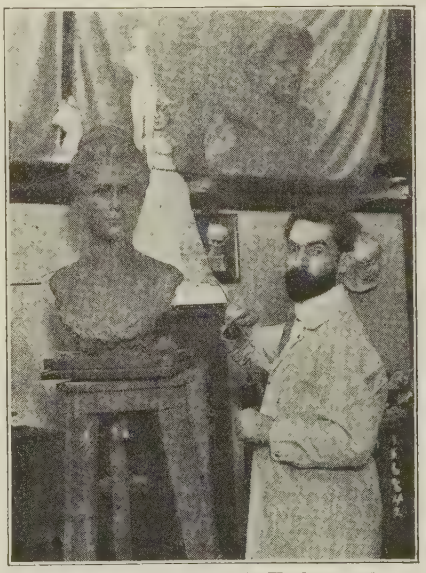
Fourth, Hartford, Ct., Rev. J. J. Dunlop, pastor, includes a series of sermons on "Questions Jesus Asked of Men," in its Lenten program. The sub-topics are: "Wilt Thou Be Made Whole?," "Who Say Ye That I Am?," "What Shall It Profit a Man if He Shall Gain the Whole World and Lose His Own Soul?," "Will Ye Also Go Away?," "Which is Easier to Say Thy Sins Be Forgiven Thee or Rise Up and Walk?," "What Man of You if His Son Ask Bread Will He Give Him a Stone?"

For the Sunday evenings, a series of Lenten sermons will be given by various invited preachers.

March 9, Prof. Charles Stoddard Lane of the Hartford School of Religious Pedagogy.
March 16, Rev. Willis H. Butler of the Asylum Hill Church.
March 23, Rev. Frank B. Haggard of the Asylum Hill Baptist Church.
March 30, Rev. Ernest L. Wismer of the Congregational Church, Bristol.
April 6, Rev. Henry W. Maier of First Congregational Church, New Britain.
April 13, Prof. A. C. Purdy of Hartford Theological Seminary.

For the Thursday evenings there has been planned a series of studies in "Spiritual Development":

March 6, The Training of Moses For His Lifework.
March 13, The Making of a Great Prophet—Isaiah.
March 20, The Transformation of Simon Peter.
March 27, The Spiritual Development of Paul.
April 3, The Transfiguration of John, Son of Zebedee.
April 10, The Spiritual Resources of Jesus of Nazareth.
April 17, Commemoration of the "Last Supper."



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Rev. Paolo S. Abbate in His Studio

Recently ordained a Congregational minister as recorded in our issue of Feb. 28. Mr. Abbate is shown modeling a bust of Mrs. Luigi Carnovale, wife of the Chicago philosopher, and surrounded by some of his work. Signor Abbate's work includes the Joyce Kilmer monument to be placed in France; the first Dante monument in America at Newburgh, N. Y.; the Dante monument at Providence, R. I.; and many other fine marble and bronze pieces.

Grinnell Fellowship Conference

So firmly has the Grinnell Fellowship Conference become entrenched in the thought and affection of Iowa Congregationalists, no combination or conspiracy of the elements can prevent a large and enthusiastic attendance. The first week in February was ushered in with an old-time blizzard which delayed trains and spread fear to many timid hearts, but to others the "snow from heaven" betokened intellectual and spiritual refreshment, and this forecast proved to be a blessed reality. Every high expectation was realized, and the warmth of friendly and fraternal fellowship moved several degrees beyond that of previous gatherings of this sort.

Dean W. L. Sperry of the Harvard School of Theology gave six lectures under the general title, "Applied Christianity." The several lectures were: "The Unification of Life," "The Genius of Christianity," "The Kingdom of Heaven," "Christian Rights and Christian Duties," "Christianity as Criticism and Creation," and "The Social Implications of the Idea of God." These lectures gripped the intellect and stirred the deeper emotions of every hearer. Dean Sperry approached his subject sympathetically and with a constructive purpose. He led his audience into hitherto unexpected realms of truth and left them in an attitude of adoring wonder at the greatness of the Christian message.

The Grinnell College faculty made its usual rich and helpful contribution to the program. Prof. M. J. Bradshaw gave three lectures on "Gospel Portraits of Jesus." President Main spoke on his favorite theme—Grinnell College and Christian Education. Dean J. S. Nollen said some incisive things on the church and

its wider relations. Prof. J. P. Ryan, of the department of public speaking, gave the preachers some valuable suggestions on effective public address; while Miss Clara J. Anderson brought a charming message in which she pointed out the possibility of using wholesome recreation, religious dramatics, and pageantry as the church's contribution to community life.

Rev. J. W. Herring of Terre Haute, Ind., went to the heart of the European situation in two illuminating and impressive messages. With first-hand information at his disposal, Mr. Herring could speak with authority on the ruinous "spell of the serpent," as well as on the forces making for the rehabilitation of Europe.

Dr. F. L. Fagley created a wholesome devotional atmosphere in his two addresses on the devotional element in worship, and the culture of the devotional life. Dean George F. Kay of the University of Iowa found science an ally of religion as he expounded the place of religion in education.

The high point of the Conference was reached in a symposium which sought to interpret and apply Dr. Fosdick's phrase, "Take Jesus in Earnest." It was deep calling unto deep. The three pastors who led the discussion touched responsive cords and men spoke as moved by the divine spirit of what this meant to their personal lives.

The Church and College co-operated in furnishing the usual recreational features. The brotherhood dinner at the church and the fellowship supper at the College Quadrangle, together with fraternal mingling at the Faculty Club, furnished the social intercourse which came at suitable intervals in a somewhat strenuous program of lectures. The Conference as a whole was a great intellectual and spiritual tonic for the men who bear the heavy work of the Christian ministry. P. A. J.

Canandaigua's New Pastor

Rev. D. E. Forbush, junior pastor of Flatbush, and minister of Borough Park, both in Brooklyn, N. Y., has just accepted the call of First, Canandaigua, N. Y., to become their pastor, succeeding Rev. L. L. Taylor, who resigned his pastorate early in the year on account of ill health. Mr. Forbush is the son of Dr. William Byron Forbush, for many years pastor of North Woodward, Detroit, and of recent years one of our foremost writers and lecturers on work for boys and young men. Mr. Forbush, who is just thirty years of age, graduated from Oberlin in the class of 1916, served for two years in the A. E. F., was lieutenant of Company H, 145th Infantry, which took part in the engagements at San Mihiel, the Argonne, and Ypres-Lys, and completed his studies at Union Seminary, graduating in 1921. He was ordained in Flatbush, May 24, 1921, and took up his duties as assistant to Dr. L. T. Reed at once.

Mr. Forbush's three years of service at Flatbush have been eminently successful. He has been chairman of the board of religious education, has had charge of the gymnasium and its activities, with supervision of the two Boy Scout troops, and has been director of the Sunday night club, which has a membership of over 300, the largest group of young people of 20 years and over in any Brooklyn church. In addition to this he has preached each Sunday morning at the Borough Park Church, has supervised the various activities there, and has taken a large part in the parish calling of both churches. During his college and seminary years Mr. Forbush was head of the Knights of King Arthur, the largest boys' church club in the world, and also served as assistant at Union Settlement of Grace P. E. Church, New York, and at the Brick Church Neighborhood House, the settlement of the Brick Presbyterian Church. Mrs. Forbush is also a graduate of Oberlin College, a young woman of splendid ability and charming personality. Mr. and Mrs. Forbush have three small children. They will go to Canandaigua the last of April.

When Sunday Comes

By John Andrew Holmes

The true aim for a preacher is not so much to fill the pews as to fill the congregation.

Young People's Council of Cleveland

Cleveland has a new organization in the Congregational Young People's Council of Greater Cleveland, composed of and controlled by the young people of the churches, and definitely related to the Congregational Union of Cleveland. It has developed enthusiasm, vision, and promises large usefulness.

The Council has developed as a result of the Young People's Summer Conference at Lakeside in 1922. On the return of the Cleveland delegation it was felt that the acquaintances there formed might well be continued. The women counselors of the summer conference called together the girls who had attended and formed the Young People's Council. A rather surprising number of things were found for the young people to do. The religious education committee of the Union was planning a three-day training school for young people, which was turned over to the young people. The women's missionary organizations were in the habit of having a spring rally for young people, and the Council fell heir to this, also. The State Conference had previously been to considerable exertion to promote the Lakeside Conference in the Cleveland area, and this task was turned over to the young people themselves.

After a year's experience the Council was reorganized. The boys were asked to share in the work. The representation of each church on the board of the Council was increased to four. The principle of co-operation with the Cleveland Union was accepted. In place of a rather indefinite number of adult "counselors" it was decided that the young people should choose one older person to act as their adviser.

What has the Council done? In addition to a larger number of smaller group meetings there have been four large rallies, two of them held in co-operation with the women's missionary organizations. The third was in honor of Olive Pearson, and the fourth was a "frolic" consisting of a supper followed by two comedies from different churches, in one of which the boys took all the parts and in the other the girls played all rôles.

Central to the work of the Council is the winter conference. On three successive evenings the young people meet for supper, followed by two periods of study and one of recreation. Classes in leadership, in which the boys and girls meet separately, are stressed.

The work of the year culminates in the promotion of the Lakeside Summer Conference among the churches. Last year the churches of the Union were divided in five groups, in each of which a rally was held under the auspices of the Council, the attendance at which totaled over 500, the largest of the conferences held by our denomination. In addition the Council has sent delegations to rallies held outside the Union.

What are the results? In one of the churches it is reported that the young people are willing to go to anything labeled "Congregational" because they know that they will have a good time. That is worth something. The fact that the young people go to these gatherings, not as representatives of the church school or the Endeavor Society, but as church groups, stimulates loyalty both to the local church and to the denomination.

The Council is founded upon a principle which is sound—that young people can best work with young people. Through the Young People's Council the churches of Cleveland are getting a program for their young people which is fresh and attractive, in harmony both with the spirit of the times and the genius of our denomination.

Annual Meetings

Glendale, Cal., Rev. C. M. Calderwood, pastor, with a superb new church and a net growth in membership of 102, is happy in a remarkable year. A school of missions was held for six sessions on Sunday evenings in October and November, with an average attendance of over 100. The church school has been entirely departmentalized in the new building, with an enrollment of 400. The year closed with all bills paid, while a budget for the new year was adopted of $12,100 for local expenses and $1,500 for the apportionment. A department of social service has done good work. One of the interesting activities of the new men's club is the organization and supervision of the Boy Rangers. There is an active Christian Endeavor Society.

First, Billings, Mont., Rev. R. B. Walker, pastor, received 76 members in 1923, one of the greatest years in the history of the church as to accessions. The building was redecorated and refurnished. The present building is proving inadequate for the religious education work. The senior department is conducted in the Commercial Club rooms across the street, where among other classes four high school groups meet. For the unusual days the church is too small and the Babcock Theater is used, seating 1,500, and even that is often crowded. The church controls Radio KFCH, broadcasting the regular services, carrying the ministries of the church to isolated sections, also broadcasting semi-weekly programs of an educational and entertainment nature. Reports have come of these services being heard in half the states of the Union.

Plymouth, Clark, S. D., Rev. T. H. Ratcliffe, pastor, experienced an exceptional year. During September it voted to increase the pastor's salary $500. In view of this additional expense it was decided to raise the amount needed at once and at the same time raise the budget for 1924, so the church had the unusual experience of having sufficient funds pledged in September, 1923, to meet all needs until January, 1925. The new church indebtedness is being steadily reduced. The church school attendance increased 10 per cent. The missionary society thrives on effort. Besides meeting their apportionment they gave three thankofferings during the year. A men's discussion class has been formed which meets at the regular school hour. This class bids fair to become one of the most attractive features of the church life. All bills were paid and benevolences were met in full. The workers and officials were full of optimism for the coming year. The State Conference will meet with this church in May.

First, Webster Groves, Mo., Rev. D. J. Bradley, received 103 members in 1923. Net gain, 80. Present membership, 734. Gain since present minister came on the field three and one-half years ago, 180. Minister's salary increased for the fourth time since he took up the work, to $5,100 and parsonage. Salary of minister's assistant increased. Total members received under present minister, 360. Finances strongly founded. Following the annual meeting, during the same week, a testimonial dinner was given the minister by the men of the church, pledging increased support and continued loyalty. Apportionment completely met.

First, Springfield, Mo., Rev. S. H. Buell, minister, received 41 into membership during 1923, 21 on confession. The present membership is 511. A local budget of $5,000 was paid, with a balance on hand. $2,100 was raised for benevolences. The church claims 26 sub-

scriptions to *The Congregationalist*, 23 to the *Missionary Herald*, and 100 to the *American Missionary*.

BELLE PLAINE, IA., Rev. W. E. Baldwin, pastor, during the past year erected a new brick parsonage costing $8,500. The Sunday school raised $125 through the use of the Chart and the ladies' missionary society raised their apportionment. The amount raised for home purposes for 1923 was $7,500, including $4,500 paid on parsonage, $1,000 of which was raised by the ladies' aid society.

FARNHAMVILLE, IA., had one of the best years in the history of the church. The ladies' aid society raised nearly $700 and paid out over $600. A good part of this amount was used in equipping the parsonage with modern improvements. The church membership at present is 110, a net gain of 23 during the year. The apportionment was not paid in full, but a substantial amount was sent in. Home expenses have been met and the financial outlook for the coming year is encouraging. There has been a 30 per cent. increase in the attendance of children and young people upon the preaching services. The Sunday school has shown the greatest gain; the first six months the average attendance was 50 and the total collection was $36.32, the second six months the average attendance was 94 and the collections amounted to $123.53. All the classes are organized and some of them hold social and business meetings regularly. One class furnished the church with a new pulpit Bible and a fine bulletin board, another contributed $200 toward home expenses. The enrollment has increased from 142 on Jan. 1, 1923, to 217 on Jan. 1, 1924.

FIRST, ROCK RAPIDS, IA., Rev. L. A. Spooner, pastor, raised more money than in any two previous years. The church was remodeled and redecorated. The ladies are now enjoying a large dining room and the finest kitchen in the city. 21 adults united with the church. The church school is completely graded. A Junior Endeavor Society was organized by Mrs. Spooner. The Young People's Society has 45 members of high school age. The ladies raised nearly $1,500. The 1924 budget was raised in full, the young people pledging $300. Pastor's salary raised $300. Mr. Spooner is in much demand as a public speaker and is enjoying unusual popularity in Lyon County. Twice during last year the church showed moving pictures at the morning hour, in each case using the downtown Lyon Theater. Pictures used were "The Stream of Life," and "The Maker of Men."

FIRST-PLYMOUTH, LINCOLN, NEB., Dr. J. A. Holmes, pastor, which has been holding union meetings for two months, has formally completed its union. A budget of more than $30,000 was adopted. The appointment of an assistant pastor was authorized. In addition to all the members of the two churches, 49 new charter members were received. The total membership reported is more than 1,100.

NORTHFIELD, MINN., Rev. A. D. Stauffacher, pastor, raised a budget of nearly $15,000, including the apportionment of $5,606; 38 members were received, making a total of 802. Of outstanding significance in the year's work are the following: the successful co-operation in worship and work of the Baptist and Congregational churches of Northfield, and in connection therewith the coming of Rev. S. G. Cole as associate pastor with Mr. Stauffacher of these churches, having special charge of the work of religious education; the organization of a union week-day school of religious education, including the Baptist, Congregational, Methodist, and Episcopal communions, meeting all day on Wednesday, with a paid staff of experienced teachers, and an enrollment of 300 boys and girls of the first eight grades of the public school; the organization of a Girl Scout council, beginning of parents' association for the boys' department, and the taking over of the work of physical education for boys by the four coaches of Carleton College. A budget of $14,929 was adopted for 1924.

RIPON, WIS., Rev. M. G. Ingham. All usual bills, amounting to about $5,800, were

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REV. A. ROWLAND, D.D.

International Sunday School Convention

GLASGOW, 1924.

Special Committee for the Pilgrimage:—

THE REV. W. C. POOLE, D.D. (*Chairman*), Minister of Christ Church, Westminster

THE REV. WALTER ARMSTRONG, Minister of Wesley's Chapel, City Road, London

THE REV. CHARLES BROWN, D.D., Ex-President of the Baptist Union

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paid with a balance of $225 on hand. Pledges for 1924 are somewhat larger than for 1923. $1,200 was given to benevolences, $5,100 was spent on repairs. These include a new steam-heating plant installed complete, a new electric blower for the pipe organ, and equipment for rest rooms and kitchen. A new Christian inquiry club has been organized which is bringing a great number of adults into the church school. Qualified teachers in the church school are being paid. 52 members were received into membership, 38 on confession.

UNION, HILLSDALE, ILL., Rev. W. A. Rowell, pastor, reports a sure and steady growth in almost every line of church activity. The attendance both at the church services and at the church school increased. 87 new members were received into membership. The expenditures for home expenses were $26,844, and for benevolences $15,232. The special features of the year's activities were a daily vacation Bible school during the summer, the reorganization of the men's brotherhood, the placing of the church finances on a single budget and a summer Christmas tree, to provide gifts for children overseas. The men's brotherhood, with a membership of 178, has already proved a most useful organization, promoting fellowship among the men of the church.

SOUTH SHORE, CHICAGO, ILL., Rev. Fred Ulrich, pastor, reports 37 additions to the church, 25 on confession. The largest benevolence apportionment ever asked was paid in full. During the present pastorate of five years a new and adequate church plant has been built. The former church house has been removed and remodeled for use as a parsonage. Pledges for support of the church have multiplied by five and benevolences have been increased by two and a half times. The women's society and the church school have been greatly strengthened in membership and their receipts have increased nearly 300 per cent. Men's club, young people's society, Camp Fire Girls and Indian Scouts, for boys under 12 years, are among the groups added to the church organizations. Sunday morning congregations have increased 100 per cent. The increase in the number of men in attendance is especially noticeable. 131 persons have been brought into church membership. At the annual meeting, 1923 was pronounced the best year in the history.

FIRST, GENESEO, ILL., Rev. F. S. Brewer, pastor, raised over $7,500 for all purposes, not including any part of the building fund. The pastor's training class now is a confirmed habit, lasted 10 weeks, and 12 young people came into the church membership on confession. There were large balances in the treasury of each organization and the church exceeded its missionary apportionment. Budgets for Sunday school, local church work, and work abroad were adopted at the fall meeting of the church and society and were confirmed two months later at the annual meeting after the every member canvass. The woman's federation, recently organized, federating the three women's societies, seems now an assured success. An increased budget for the coming year was adopted for local support. This church gives generously to moral reforms and is a leader in the community school of religious education for adults in Bible and teacher training work. Contracts have been let for remodeling and enlarging the church. The steeple that was destroyed two years ago is to be restored with a spire running over 100 feet from the ground. A new front entrance will be provided, conforming to the Colonial lines of the building and furnishing an inside vestibule for the auditorium. Adequate Sunday school facilities will be provided in the north addition where departmental activities may be carried on. A ladies' parlor, choir room, toilets, enlarged dining room, a steam heating plant, a brick veneer to this old brick building are all included. There will be new hardwood floors, new opalescent glass windows for the auditorium and main entrance, and fresh paint everywhere. The total cost of these repairs and remodeling will be about $44.000, all of which has been provided for by cash or pledges.

FIRST, EVANSTON, ILL., Dr. H. E. Brown, pastor, closed what was perhaps its most prosperous year. Approximately $80,000 was expended for all causes, $26,000 for current expenses and $54,000 for benevolences, the total coming from about 400 givers. 95 new members were received. Sunday school showed a steady increase in membership and average attendance under the skillful leadership of Miss Miriam Heermans, director of religious education. The church now has the largest Boy Scout troop in the city. High school and university student clubs have had banner years. Miss Ada Lindsey was added to the staff of the church as membership and social secretary. The minister's salary was increased and the trustees authorized to proceed to the building of a new church plant. Some delay will undoubtedly be experienced in this project, owing to the unsettled question of site. Rev. Fred Riggs of Santee Indian School was adopted as missionary in the homeland. Mr. Brown has continued to be the director of the community Sunday afternoon club, which brings to Evanston the leading speakers of the country.

PILGRIM, LANSING, MICH., Rev. J. P. Jockinsen. The membership increased to nearly 400, 48 having been received in 1923 on confession. Contributions to benevolences and church work exceeded all former years, totaling nearly $10,000. An increased budget was adopted this year, increasing the minister's salary $200 and also allowing for a part time assistant. The board of deaconesses was increased to 24, among whom the calling of the parish has been divided. A vesper service, with a junior choir, has solved the problem of the evening service. The 30th anniversary service last March was largely attended by former members and friends and gave a marked inspiration to future efforts of the church. A parsonage was purchased, with practically all the money subscribed. The church is now making plans to build a parish house within a year or two.

FIRST, CADILLAC, MICH., Rev. Jonathan Turner, pastor, reported as raised and paid on the new church building, in process of construction, from Jan. 1, 1923 to Jan. 1, 1924, the sum of $56,000 having paid all bills and received the cash discount for same, as they were presented. Through the same period $4,500 was given to charities, philanthropies and missions. A total of $64,806 was expended during 1923. The new building will probably be ready for dedication in April. It will cost nearly $100,000. The congregation has held morning services at the Lyric Theater, Sunday school at the Y. M. C. A., social meetings at the Knights of Pythias Hall, Christmas exercises by the children in the Elks' temple, using the Elks' Christmas tree, men's meeting monthly at the Y. M. C. A., woman's missionary meetings and divisions of woman's society in the homes of the people, for a period of about nine months, to date.

PLYMOUTH, WHITING, IND., Rev. T. A. Stubbins, pastor, reports growth in membership; many new families added through pastoral calling; debt on parsonage reduced $1,000; adoption and pledging of the apportionment for benevolences which means a gain under the present pastorate of 2,000 per cent., the largest pledge for current expenses in the history of the church. Audiences have been more than doubled.

PILGRIM, CLEVELAND, O., Revs. D. F. Bradley and W. N. James, pastors, reports a membership of 1278, with 61 additions and 41 removals during 1923, making a net gain of 20. The church school enrollment is 905. Pledges for 1924 for the Pilgrim Service Chest amounted to $18,475, coming from 746 people.

FIRST CHURCH OF CHRIST, SIMSBURY, CT., Rev. David Jack, pastor, Jan. 24. Lost four members by death and four by letter to other churches. Three members were received, making total membership 426. George E. Pattison, superintendent of the Sunday school for the past 19 years, declined re-election and the assistant superintendent, Mrs. Maud S. Tousignant, was elected superintendent.

FIRST, PAWTUCKET, R. I., Rev. E. R. Evans, minister. The principal event was the formation of a religious education committee, and the calling of a religious educational pastor, Rev. A. W. Bailey, who began service Nov. 1. Mr. Bailey was elected general superintendent of the church school at the annual meeting. Thirty-four members were received, 22 on confession. The present membership is 700. During the present pastorate, 400 members have been admitted. There is a marked increase in church attendance. The same holds true of the church school, 80 per cent. of whose enrollment were on the average present during the year. The school holds sessions at 9.45, 10.45 and 12.10, according to departments. New parish organizations are being added, and all church activity is being systematized and standardized. Home expenses were about $16,200, benevolences about $9,000. The pastor's salary was raised $500 Jan. 1, 1923. Repairs were made on church and parsonage, at a cost of $3,700. Physical equipment in splendid condition. A fund for a parish house is being started. The several treasuries had an aggre-

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gate balance of $5,627 at the beginning of this year. The budget for 1924 is largest for any normal year in the church's history, and is nearly subscribed. Almost all resident members subscribe to the budget system. The every member canvass has worked admirably.

PHILLIPS, WATERTOWN, MASS., Rev. E. C. Camp. Large attendance and a fine spirit marked the annual meeting. A membership of 554 was reported; 25 additions during the year; a net gain of 12. All bills were paid and a substantial balance stood in the treasury. The new parish house is near completion, and the sum of $73,193 had been paid in and $42,000 additional pledged for payment during the next five years. Dedication has been set for March 23. Flourishing conditions were indicated in the reports of the women's association, guild, men's club and Boy Scouts. Sunday school is well organized under able and interested teachers and is growing.

UNITED, CONWAY, MASS., Rev. Henry Jacobson, pastor, is entering its fifth year of federation. Each year has shown increased interest and support along all lines, with 21 added to the church last year. An electric organ blower, the gift of Miss Ada Patrick, was installed. Boy Scouts secured moving picture machine for Sunday evening and week-day programs. Ladies' aid raised over $700. Church has adopted the budget plan. Legacies amounting to $1,895 received. Every member canvass showed increased amount pledged. Excellent spirit and co-operation throughout. Relations between pastor and people cordial and happy

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From West to East

CALIFORNIA

New Life at Olivet, Los Angeles

Since the coming of Rev. W. H. Hopkins last June, OLIVET, LOS ANGELES, has regained hope. Fresh from marked success at Manitou, Col., he has adapted his methods, infusing remarkable courage and enthusiasm. The once scattered community about Olivet has become a dense population. Situated in a residence section, with many transients, between two great public schools and no other church nearer than half a mile, it has opportunity worth its mettle. Already the membership roll has been doubled, coming up to the hundred mark, with a strong corps of efficient officers and other workers, and increasing financial backing. At the annual meeting 65 sat down to a delicious chicken dinner, and Dr. Carl Patton of First Church gave a heartening address.

La Jolla Felicitates Minister

When the people of LA JOLLA learned that the 36th birthday of the minister, Rev. C. L. Knight, coincided with the annual meeting, after the dinner with many appreciative words they presented him with 36 silver dollars and additional money in gold and currency. This is the third year of Mr. Knight's prosperous ministry in La Jolla. All treasuries had favorable balances; there was a net gain of 17 in membership. Each month a community men's club has met in the church with an average attendance of over 50. Motion pictures have been used Sunday evenings, taxing the seating capacity of the auditorium.

"Candle Lighting" in Long Beach

Established now as a custom is the Candle Lighting Ceremony, held the Sunday afternoon preceding Christmas by ATLANTIC AVE., LONG BEACH. Each person attending the service receives a candle. Following a beautiful musical program, the pastor describes the darkness of the world before the entrance of the Light of Christian civilization. Lights are put out one after the other; the star appears and the birth of Christ is announced as a candle at the manger is lighted. Then six girls ignite their candles at this light, and passing down the aisles, communicate the light to the candles of all the people, while the story of the Light of Christian Civilization is told. The service culminates in the singing of "Joy to the World."

Only one year old, the church has successfully laid firm foundations. Thirty-one members have been received with a net gain of 25, making the present membership 114. Toward the $40,000 hoped to be secured by Easter for the first unit of the new church, $15.000 has been raised. Rev. W. R. Marshall is the minister.

COLORADO

New Pastor for Second, Colorado Springs

SECOND, COLORADO SPRINGS, have welcomed their new pastor, Dr. J. M. Glazier, and feel that they have the right man to carry on the good work done by their former minister, Rev. S. C. Dickinson.

Mr. Glazier is a man just coming to his prime, a graduate of the Divinity School of Chicago University. He has held pastorates for the Methodists in Florida, Colorado, and Texas, and was for a time minister of the Congregational-Methodist federated church at Lyons, Col., before the federation was given up. More recently he has been in intercollegiate lecture work.

Mrs. Glazier and the two children will help make the parsonage a center of influence and good cheer, and the members of Second are sure that their work will continue to prosper.

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ing the past year the church debt has been further reduced and a substantial decrease is made in the amount asked from the Home Missionary Society. The pastor also serves Shoshoni, where the Sunday school is so large as to necessitate the remodeling of the church building. Rev. A. T. Evans has been with the church nearly four years.

INDIANA

New House of Worship at Kokomo

KOKOMO'S new building is going forward speedily. In spite of the financial strain, the church has raised its full apportionment for the year and has nearly all the money in sight for the completion of the new house of worship. Rev. D. F. Bent, the pastor, has been with the church six years.

Mr. Caughran Goes to First, Indianapolis

The coming of Rev. W. I. Caughran, who served seven years as pastor in Port Arthur, Tex., has brought new life and courage to FIRST, INDIANAPOLIS, Mr. Caughran's influence in not only Port Arthur but throughout the entire state was marked, and he has left behind a host of friends. He is in the prime of life, a man of poise, unassuming dignity, and a leader of distinction. For years he was a member of the book committee of the Memorial Library in Port Arthur. As chairman of the community service council, he advised in the selection of books along social service lines. He has been chairman of the Ministerial Association of the city and was foremost in every move toward civic betterment. Mr. Caughran began his work the latter part of January.

NORTH CAROLINA

Tourist Church at Southern Pines

The Congregational Church of Wide Fellowship at Southern Pines, Rev. E. W. Serl, pastor, is demonstrating the appeal of its name. The largest attendance in the history of the church is now being had. The present building is rapidly becoming inadequate to accommodate the congregations and the social features. Therefore the move for a new auditorium, which was begun two years ago, is now being pressed by the building committee and it is expected that excavation and basement construction will be commenced in a short time.

At the recent annual meeting, reports indicated all bills paid and collections prompt, $630 having been contributed to benevolences. The ladies' society of members and tourists is in a flourishing condition.

Fellowship socials are held occasionally during the season under the direction of the wife of the pastor, at which programs and special features are provided. Mrs. Serl also meets the children of the community for an occasional story hour.

During January, February and March a Sunday evening lecture and entertainment course is being conducted by the pastor, who has secured speakers from the University Extension Department of the University of North Carolina. The subjects treated range from religious themes through social, industrial and educational phases of current life. At the morning service hour Mr. Serl has been speaking on themes related closely to the practice of the principles and personality of Jesus. A Christian Endeavor Society has been started among the older boys and girls of the Sunday school.

The Church of Wide Fellowship, located on the line of tourist travel, is attended by persons of all denominational alliances and is a practical venture in interdenominationalism. It is the only church of its kind between Washington and Jacksonville. Its ministry by means of the spoken word and offered social fellowship is appreciated by hundreds who winter in the South, and for a time are removed from their home churches in the North. During the summer months the summer pastor, Rev. P. W. Fisher, is in charge while Mr. and Mrs. Serl are engaged in their work with the Swarthmore Chautauqua in New England.

CONNECTICUT

Continued Progress at Westminster

WESTMINSTER, CANTERBURY, Rev. T. Edward Davies, pastor, and Mrs. Marua H. Davies, assistant pastor, reports splendid progress. The service of recognition of the ordination of Mrs. Davies to the Christian ministry, held some time ago, proved interesting and inspiring. It was largely attended, no less than 22 churches being represented. The invocation was offered by Mr. Davies, whose splendid record in the ministry is widely recognized. The report of the ordaining council was given by Rev. F. B. Harrison, Woodstock; the scripture reading was by Rev. S. P. Livingston, Thompson; the prayer was offered by Rev. Mary F. Macomber, pastor of Central Village Church; Rev. J. S. Voorhees, Pomfret, who had been the moderator of the council, gave an able and appropriate sermon, taking as his text Psalm 18: 32: "It is God that girdeth me with strength." The charge to the new assistant pastor was given by Rev. W. C. Prentiss, Plainfield, and Rev. A. A. Gates, Hampton, gave a fitting and effective charge to the people. A solo was rendered by Henry Lovett, New London, a former citizen of Westminster. The closing prayer and benediction were by Rev. Marua H. Davies.

Mrs. Davies is well fitted for the work. She is of missionary parentage; a graduate of Mount Holyoke College; and she has conducted work under the A. M. A. and the Education Society.

Details of the annual meeting include three new members on confession, three removed by letter, five children baptized, seven members left town. Nine special days were observed. The exterior of the church edifice had two coats of paint applied. Twenty-five pairs of blinds were put on hinges for the first time in their history, having formerly been screwed shut, in the old-fashioned manner. Westminster Church was dedicated Nov. 20, 1770, and but three other church buildings in Connecticut, in use in Congregational work, surpass it in age. Deacon A. C. Greene, Danielson, a long-time member of Westminster, was present at the 75th anniversary communion of his uniting with the church.

At an "Old Home Patriotic Day" last fall, the graves of 26 of Westminster's Revolutionary heroes had S. A. R. markers dedicated. These were given and set by George H. Nutting, Boston, Mass., a trustee of the National S. A. R., and a brother of Mrs. Davies. The dedication in the cemetery was preceded, in the morning, by patriotic exercises in the church, with over 200 present during the day, a number revisiting Westminster after an absence of many years. Westminster church school sent a delegate to the boys' conference in New London last fall.

RHODE ISLAND

Seventy-Fifth Anniversary of River Point

RIVER POINT, Rev. W. A. Leonard, pastor, celebrated its 75th anniversary, Feb. 7-10. Dr. H. H. Guernsey, Dr. E. M. Halliday, Dr. A. E. Holt, Dr. G. A. Burgess, and Dr. Douglas Horton were speakers at the various services, which consisted of sermons, historical addresses, worship and feasting. The history was given by the pastor. All the appointments, decorations, and arrangements were finely cared for, the church, ecclesiastical society, women and young people co-operating, with Mr. Herbert M. Clarke in charge.

The church has made great progress in the present pastorate, having renewed its building

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MASSACHUSETTS

Miss Hawes Tells of Old Mt. Vernon, Boston

Miss Alice M. Hawes, a long-time member of MOUNT VERNON, BOSTON, recently gave an informal talk to the young people's society, in which she related intimate impressions of the church as she has known its history. Beginning with the Boston of the sixties, of Oliver Wendell Holmes and Edward Everett Hale, Miss Hawes told of the appearance and influence and customs of the Mount Vernon Church at that time, and related memories of the days when as a little girl she used to attend the services, which were conducted by Dr. Edward N. Kirk. She gave later recollections of the church life about the time of Lincoln's assassination. Miss Hawes then told some of the history of the Young People's Association and of the growth of enthusiastic activities among the young life of the community. Concrete details of the old-time customs lent charm to Miss Hawes' memories of other days. The address, in pamphlet form, may be obtained from Rev. Sidney Lovett, the pastor of the church.

Mystic Side, Everett, Dedicates Windows

A recent interesting event was the dedication of eight memorial windows by MYSTIC SIDE, EVERETT, Rev. C. E. Dunn, pastor. The windows, designed in the Boston studio of Mr. Alfred M. Bell, are in memory of former active workers in that church, Deacon Isaac Archibald, Mrs. Helen A. Flanders, Deacon George W. Jackson, Mrs. Hattie M. Jackson, Mr. George W. Lewis, Mr. Harold F. Maxfield, Mr. and Mrs. Herbert Porter, Mr. and Mrs. John Ross, Mrs. Abbie B. True, and Mrs. Dorcas C. True.

The pastor of Mystic Side took the title rôle in the presentation of "Moses: God's Man of Destiny," which was given in the Malden High School hall, Feb. 28, under the direction of the Malden Council of Religious Education. This Biblical pageant-drama in three acts was written by Mrs. Charles D. Jones of First Church, Malden, and it traces the life of Moses from his childhood to the time of his becoming the deliverer and law-giver of his people. The first act shows Moses, the child; the second, Moses the prince and the shepherd; and the third, Moses, deliverer and law-giver. Much time and thought were expended in its preparation, with the result that the performance was impressive and finished as to character portrayal, costuming, and stage effects. Rev. C. E. Dunn, in addition to playing the part of Moses, was general chairman of the production.

Installation at Somerville

On Tuesday, Feb. 5, Rev. Thomas Bruce Bitler was installed as pastor of PROSPECT HILL, SOMERVILLE. The council convening in the afternoon for examination consisted of the churches of the Suffolk North Association and invited guests. Papers were read by Mr. Bitler on experience and faith, and following the usual examination period the council voted heartily to proceed with his installation. Supper was served by the woman's union, followed by speeches in which Mayor Webster of the city, neighboring pastors, and others took part.

REV. T. B. BITLER

The preacher of the evening was Rev. E. I. Lindh of Bethany, Quincy. A happy feature of the occasion was the presence of the pastor's father, Rev. J. S. Bitler, D.D., of the Methodist Episcopal Church, who came from Columbus, O., to take part in the proceedings.

Mr. Bitler came to Somerville from North Weymouth last fall. The people are rallying enthusiastically to his support, and the outlook at Prospect Hill is most encouraging.

VERMONT

An "Unusual" Council at Bellows Falls

A recent ecclesiastical council at BELLOWS FALLS was unusual in that it was called to dismiss one man, and install another. Thirteen out of the 14 churches invited were represented. It was unusual, also, in that it contained such a large number of Hartford Seminary men. Rev. E. S. Worcester, who was dismissed to accept a professorship of theology in New Brunswick, N. J., in the Reformed Church, was a Hartford Seminary man. Rev. Burton E. Marsh, who was installed, was of the same class. The moderator was a Hartford man; as was also the scribe, both of whom had parts in the evening session. The charge to the pastor was given by a classmate of the moderator. It was unusual, too, in that the Council discovered that the pastor-elect had arrived on the field before Mr. Worcester had left; and unusual in that the minister dismissed preached the sermon.

NEW HAMPSHIRE

Boys' Work at Marlboro

At MARLBORO, Rev. S. B. Long, pastor, the organization of young men and boys, known as "Pioneers and Comrades," is carrying on an efficiency contest during the late winter and spring. Weekly meetings are held, with discussion of live topics of interest to youths, and often an adult speaker is on the program for a brief address. The program also includes hikes, an athletic contest, and two public meetings, one "Parents' Night" on April 24 closing the season's work.

Recent Doings at Lancaster

LANCASTER, Rev. R. H. Dunn, pastor, cooperated with the local Methodist church during 11 days of January, in a campaign led by Evangelist L. E. Smith. As a result of a series of meetings in the two churches, many were turned toward decisions, including about 30 young people on the closing night.

The three Protestant churches of the village have formed a federated men's club which has undertaken the support of a special Lenten program and the publication of a church bulletin edited by the three ministers.

Special activities of the Congregational Church include the establishment of a boys' club to co-operate in the work of the church

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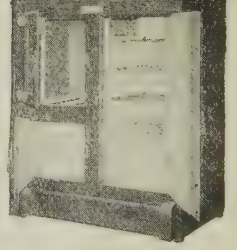

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school, and the purchase of a stereopticon, which was recently dedicated with a lecture by the pastor on "Congregational Shrines." A new order of morning worship has been introduced with an enriched service of worship.

New Pastor at Lebanon

LEBANON, which has been without a pastor since the resignation of Rev. F. G. Chutter last July, is rejoicing in the coming to the pastorate on Feb. 24 of Rev. E. C. Garfield. Mr. Garfield has for two years been assistant at Central, Fall River, Mass., where he was successful especially in his work with young people. He is a graduate of Amherst and of Yale Divinity School. The parsonage at Lebanon is being repaired and made ready for the occupany of the new minister.

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A considerable percentage of the church membership of NORTH HAMPTON have been members there for half a century. There are at present 175 members, of whom 12 have belonged to the church more than 50 years; four have a membership record of over 60 years; three of exceeding 70 years; while the oldest member, Mrs. Julia M. Philbrook, heads the list with a record of over 84 years, having united with the church on the first Sunday of July, 1839. Rev. W. L. Linaberry is the pastor.

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Church and Ministerial Record

Calls

ADAMS, E. M., Spencer, Ia., to be director of religious education for Iowa State Conference. Accepts to begin May 1.

ALLINGHAM, ROBERT, to presidency of Tabor College, Ia. Accepts to begin April 1.

ARNOLD, P. A., Utica, Mich., to Vanderbilt. Accepts.

BASCOMB, ERIC, Langdon, N. H., to Acworth. At work.

BEACH, REV. D. N., JR., to Willimantic, Ct., and Park Place, Pawtucket, R. I. Accepts the latter.

BLAIR, A. J., Wakeman, O., to Lowell, Mich. Accepts.

CALDWELL, R. T., Elburn, Ill., to associate pastorate, North Woodward Ave., Detroit, Mich. At work.

COX, R. H. (M. E.), Boston University School of Theology, to Greenfield, N. H. At work.

DINGLE, FRANK, Big Timber, Mont., to Spring Lake, Tex.

FATE, F. A., Taunton, Mass., to First, Glastonbury, Ct. Accepts.

FORBUSH, D. E., junior pastor, Flatbush, Brooklyn, N. Y., to First, Canandaigua. Accepts.

HAARVIG, J. O., Concord, N. H., to Memorial, South Sudbury, Mass. Accepts to begin Mar. 30.

HARDY, L. B., Eaton Rapids, Mich., to Frankfort. Accepts.

KALORIA, J. B., (Presb.), to Brentwood, N. H. At work.

LUETHI, L. J., East, Grand Rapids, Mich., to Community, Grant. Accepts.

LYON, A. G., supply Union, West Palm Beach, Fla., to permanent pastorate, Union, West Palm Beach. Accepts.

NORTHROP, B. W., Parkersburg, Ia., to Marion. Accepts.

ROBERTS, E. L., Community, Stow, O., to Newton Falls. Accepts to begin April 1.

STEMME, F. E., Federated, Rushville, Neb., to First, Ainsworth. Accepts to begin April 1.

WALL, K. E., Zanesville, O., to North, Columbus. At work.

WILLIS, J. E., Newton Falls, O., to Andover. Accepts.

WOODWARD, G. H., South Bridgton and Denmark, Me., to Boothbay Harbor. At work.

Resignations

COLAS, CHARLES, Salem, Neb., to accept call to Baptist Church, Abilene, Kan.

EMERY, C. P., Minnequa, Pueblo, Col.

EVANS, A. T., Lander, Wyo. Effective May 1.

HAGGARD, F. B., Wolfeboro, N. H.

LE BAR, W. H., Naponee, Neb., to edit newspaper, Bennett, Neb.

LICHTE, C. R., City Park, Denver, Col.

WEBBER, L. D., Taylor, Neb., to enter school.

Accessions

	Conf.	Total
CALIFORNIA		
Long Beach, First	5	39
Los Angeles, First		28
Olivet		7
Pasadena, First	5	25
CONNECTICUT		
Collinsville, First	3	3
ILLINOIS		
Chicago, Bryn Mawr Community	7	21
MAINE		
Brewer, First	12	16
MASSACHUSETTS		
Boston, Union, March 2	13	15
Quincy, Wollaston	5	17
Revere, First	15	21
WYOMING		
Casper		35

Personals

BROKENSHIRE, CHAPLAIN J. J., a Congregational minister, located at the Charleston Navy Yard, was stricken with a hemorrhage of the brain, Feb. 17, while conducting a service for the men in the Yard. His left side was paralyzed. He is quite conscious but otherwise there has been no change in his condition.

BROWN, GEORGE MARVIN, superintendent of the Sunday school of Chatterton Hill Congregation, Westchester, N. Y., recently resigned that position after 19 years of service. In fact, he has been superintendent of the school since its organization. Previous to this, he had been superintendent of Ridgeview Sunday school in the same church, which followed upon a term of 19 years' service in the First Presbyterian Church in White Plains. He is thus rounding out a career of over 40 years of service as a superintendent of Sunday schools in that city. A certain business man of the city told Mr. Fred B. Smith that he considered Mr. Brown one of the most helpful citizens White Plains has ever had. His influence has extended into hundreds of lives. It can literally be said that while pursuing his daily tasks as treasurer of one of the local concerns, his real business has been in

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the service of the King. The Chatterton Congregation took his retirement as an opportunity in which to invite the other two congregations to join with them in an expression of appreciation to Mr. Brown. A generous purse of money and an engrossed copy of resolutions expressive of their love, were given upon this occasion. Mr. Brown has been persuaded to accept the honorary superintendency of the school he has served for such a long period.

EWING, REV. AND MRS. WILLIAM, returned in September from a year of glorious travel to settle down in Claremont, Cal., yet not to be idle, for Dr. Ewing not only assists graciously in the local church work but with his highly interesting lecture, "Round the World," is sharing his experiences with many localities. Dr. Ewing is well remembered as being for many years Secretary of the Missionary and Extension Department of the Congregational Sunday School and Publishing Society.

MCCALL, REV. O. W. S., who came only two years ago from Australia to the pastorate of First, Berkeley, Cal., has been invited by the City Temple of London to preach in its famous pulpit for five Sundays this coming summer. He is also to preach in the Old South Church, Boston, for one Sunday. The work of the past two years has been remarkable under his leadership and even better and greater things are ahead for the church of which he is pastor. During the year Dr. Miles B. Fisher joined Mr. McCall in an associate pastorate, his work being especially among the students of the University.

PETERSON, REV. O. W., Penacook, N. H., has recently, in addition to his duties as pastor, collected the material for a booklet on the history of the Penacook Church. It has been privately printed and circulated by friends of the church under the title *History of the Christian Church in Boscawen, Canterbury, and Concord, A Chapter in the Religious History of Penacook, N. H.* The organization dates back to 1826, and the church building was erected in 1843. It has been used by Christian and Baptist societies as well as by the present Congregational organization. The latter has been in possession since 1859.

Our Readers' Forum

(*Continued from page* 340)

ing the young people that a particular five-dollar bill goes for the pastor's salary, a one-dollar bill for foreign missions, a half-dollar for a church building, and a quarter for the tuition of a Negro boy, we can teach them to give for the work of the denomination as a whole, to be divided according to a percentage agreed upon. In our canvass yesterday one contributor actually handed over a sum of money with the request that we divide it between church expenses and missions as we see fit. This is sensible and prophetic.

If there is a feeling that the money for missions, being sent out of town with no prospect of immediate and visible return, represents a finer grade of sacrifice, and should therefore be set apart or consecrated in a special manner, that can be done by the donors collectively instead of individually.

Probably it would not be wise for a church to try this experiment until it has reached the goal of its apportionment by a method which would insure permanence. But if churches which have reached the goal would try this simpler method for continuing their contributions with the same budget, we should await the result of their experiment with deep interest. When our people realize that our churches and missionary boards are working for one great cause, we can have a simplex financial system. When we are able to use an envelope with one pocket, we shall eliminate a deal of bookkeeping.

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Deaths

SKENTELBURY—Mrs. Matilda R. Skentelbury died at Dundee, Mich., Feb. 27. She was the widow of the late Rev. W. H. Skentelbury and mother of Rev. W. H. Skentelbury, Jr., of Romeo, Mich.

REV. THOMAS ARMSTRONG

Rev. Thomas Armstrong, pastor of the First Congregational Church, Tombstone, Ariz., died Feb. 7, after an illness of two months. Mr. Armstrong was a graduate of Chicago Seminary, and had held pastorates in Danville, Plymouth, Westville, Roseville, Gordon Memorial, Moline, Ill., and had served the church at Tombstone about a year. He was one of the most conscientious men in the ranks of our ministry. He had in a wonderful way the mind of Christ. He gave himself with unswerving devotion and was faithful unto death.

REV. JOSEPH HENRY GEORGE

Rev. Joseph Henry George, D.D., was born in Coburg, Ontario, in 1853, of Scotch ancestry. He graduated from Victoria University, Toronto, in 1880, receiving a gold medal for work in philosophy; received his M.A. degree from the same institution and in 1884 was given his Ph.D. by Boston University. After serving Methodist and Presbyterian churches in Canada for a time, he entered the Congregational denomination and from 1891 to 1897 was pastor of First Church, St. Louis. From this position he was called to the presidency of the Congregational College of Montreal, where he served until 1901, when he became president of Chicago Theological Seminary. He remained in Chicago until 1906 when he moved to Burlington, Vt., for a short pastorate in the First Congregational Church. He was then called to be the fourth president of Drury College in 1907, in which office he continued until 1913, when he became president *emeritus* of Drury, continuing his residence in Springfield, engaging in business enterprises, and also preaching and speaking widely. He was honored by First Church, St. Louis, with the title of *emeritus* pastor after having been stated supply for a long time.

His death occurred at Barnes Hospital, St. Louis, and the burial was at Bellville, Ont. Mrs. George and their son, Walter, and daughter, Mrs. Marguerite Hare, of Springfield, Mo., survive him.

Dr. George came to Chicago Seminary at a time of readjustment and opportunity. The death of President Fisk closed a period in the history of the institution. Dr. George will always be remembered for the vision and sagacity with which he foresaw the future of the Seminary in University connections, and its affiliation with the University of Chicago was almost consummated in 1905, under the leadership of himself and President Harper. The later achievement of the plan is the fullest evidence of the foresight and devotion of Dr. George. The Christian courtesy, the accurate scholarship, and the Christian devotion of President George was always manifest in his relations with students, faculty, and directors.

REV. ROBERT GOLDSMITH

Rev. Robert Goldsmith, clergyman, editor, and lecturer, died at his home in Glenside, near Philadelphia, Pa., on Feb. 24, after a ten days' illness of pneumonia. He was 42 years of age.

Mr. Goldsmith was an assistant editor of *Collier's* for two years, minister of College Congregational Church, Lansing, Mich., founder of the Civic Church, Little Rock, Ark., at one time assistant to Dr. Newell D. Hillis, Brooklyn, N. Y., associated as lecturer and editor with the League to Enforce Peace, the Rockefeller foundation, and Interchurch World Movement, and was a member of the staff of the *New York World*. For the last year he had been an editorial writer on the *Philadelphia Evening Bulletin*.

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WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 So. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas. Friday Meeting 10 A.M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., San Francisco. Mrs. W. W. Ferrier, Treas., Mrs. H. S. Ranney, Exec. Sec'y.

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WOMAN'S HOME MISSIONARY ASSOCIATION, Mrs. Albert Greene Duncan, Treasurer; Mrs. Mabel S. Badger, Sec., 609 Congregational House, Boston.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

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Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Monday March 17, 10.45 A.M. Speaker: Dr. Theodore G. Soares, Baptist preacher, author, and educator. Subject, "The Spiritual Power Needed for Our Time."

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.

WOMAN'S NATIONAL CONVENTION FOR LAW ENFORCEMENT, Washington, D. C., April 10-11.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, April 14, 11 A.M.

SUFFOLK NORTH ASSOCIATION (Mass.), 123rd semi-annual meeting, Union, Winthrop, Wednesday afternoon and evening, April 9, 1924. General theme: "Christian Foundations."

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, April 4, 10.30 A.M.

WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, April 4, 2 P.M.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

State Conferences

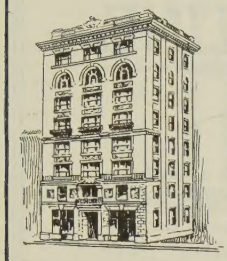
ALABAMA (Colored), Mobile, March 26-30.

MIDDLE ATLANTIC, Orange, N. J., April 22-23.

OKLAHOMA, Oklahoma City, April 22-24.

TENNESSEE (Colored), Knoxville, April 30-May 4.

American Congregational Association



owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

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W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

One on Springfield

Any one acquainted with the interesting personality of Robert M. Washburn of Massachusetts will especially appreciate the following letter written by him to the editor of the *Springfield Republican.* But it is a good story anyway.

To the Editor of The Republican:

I happened to be sojourning in your fair town on the Lord's day, last. Homesick, I confess, for the esthetic atmosphere of my own adopted city of Boston, I found such solace as I could upon the esplanade before your municipal buildings.

I was pained and shocked when one of the inhabitants proudly invited my attention to your great architectural monument, the campanile, which he cramped into three syllables only. Stimulated by curiosity that even a house of worship should clutter up, if I may so say, what should be an open space, I made bold to ask an approaching clergyman if it were a Bulfinch church. "No," he unhesitatingly replied, "Congregationalist."

I then fled home lest sensibilities which only Bostonese can know should be further lacerated. Is not your Civic Association setting too fast a pace for its people?

R. M. WASHBURN.

RISIBLES

Difficult Customer—"I can't remember the name of the car I want—I think it starts with 'T.'"

Exasperated Salesman—"Madam, all our cars start with gasoline."—*Passing Show (London).*

Scandalized Judge (to enraged attorney): "Silence! I fine you five dollars for contempt of court!"

Enraged Attorney (planking down $20 bill): "Five dollars doesn't begin to express my contempt for this court!"—*Sun Dodger.*

The traveler had returned to his native village after being abroad for twenty years. He stopped as he saw a little boy with a small baby coming down the road.

"Ah! A new face I see!"

"No, it isn't, sir," replied the boy, looking at the baby. "It's just been washed, that's all."—*Western Christian Advocate.*

Farmer—"Be this the Woman's Exchange?"

Woman—"Yes."

Farmer—"Be ye the woman?"

Woman—"Yes."

Farmer—"Well, then, I think I'll keep Maggie."—*Vancouver Daily Province.*

The Scotsman treated the Irish family to a tune on the bagpipes. When he had finished he looked around and remarked with pride:

"Eh, man, but that's verra deefficult."

"Difficult, is it?" remarked Pat. "Be jabers, Oi wish it had been impossible."—*Tit Bits.*

My little daughter, seven, is a great reader, and much interested in my work. Speaking about the story I am now working on, she said coaxingly:

"Can I please read it, mother, when it comes back?"—*E. C. S. in the Writer's Monthly.*

The Congregationalist

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"I saw Bethany and have just returned from Bethlehem. Your book gives what neither guide nor guidebook can furnish."—*Isabel MacCausland, Kobe College, Japan.*

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